LISTEN AND RELATE

THREE QUESTIONS

A kaafir once told a pious man that if he answers three questions, then he will become a Muslim. The questions were:

1. "Since every action occurs only with the desire of Allaah Ta`ala, why then do you hold people responsible for their actions?

2. Since shaitaan is created from fire, how then is the Fire of Jahannum going to affect him?

3. Since you cannot see Allaah Ta`ala, why then do you believe in Him?"

In reply, the pious man picked up a lump of sand and threw it at the kaafir, who became very angry and laid a charge with the Qaadhi against the pious man.
The Qaadhi summoned the pious man and asked him why he threw the lump of sand at the kaafir in reply to his questions?

The pious man said that this *was* the reply to his questions.
The Qaadhi asked, *"How is that?"*
The pious said, *"This was the reply to his first question! I threw the lump of sand at him with the Will of Allaah Ta`ala, so why is he holding me responsible?*
It was the reply to his second question! Since man was created from sand, how then could sand affect and hurt him?
This was a reply to his third question! Since he cannot see pain, how then is he able to feel it?"

Upon hearing these answers, the kaafir immediately accepted Islaam.

Friends! Those people who endow their lives unto Allaah Ta`ala, He makes their *Tarbiyat*. Allaah Ta`ala makes them understand and respond to things when and as the occasion arises.

THE DIFFERENCE IN INTENTION

There was a large tree in a village, wherefrom the inhabitants would benefit greatly. The bark of this tree had medicinal properties, which the people would take to the city and sell. In this way they prospered and benefited. They had befitted so greatly from this tree, that some of them even began worshipping it, thereby making this tree an object of worship.

As the years passed, a pious man came and settled in this village. When he saw that the people were worshipping this tree, he became inflamed and angry.
When he saw them engaging in *shirk*, his eyes shed tears of blood. His anger became so uncontained, that he proceeded to his house to fetch an axe to chop the tree down. He was yet on his way, when shaitaan appeared before him in human-form. Shaitaan asked him, *"Sir, where are you off to?"*
The man replied, *"The people are worshipping a tree and I am on my way to chop it off."*
Shaitaan said, *"You return and continue with your own work."*
Upon hearing this, the man retorted, *"Never, never! I will most certainly not return until I have accomplished what I had started out to do. If I return without having chopped the tree down, what answer will I have to give to Allaah Ta`ala? I am going to chop off the tree so that the shirk may be nipped in the bud."*

Shaitaan insisted, but the man did not relent. This ensued in a fight between the two of them which resulted in the man overwhelming shaitaan. Shaitaan then thought up another plan and said, *"If you abandon your intent, then I will, in return give you four tolas of gold daily. If you are keen on this trade, then let me know."*
Shaitaan had made an effect on the man by offering him this gold. The man thought for a while and said, *"You must regularly bring me this gold, otherwise, I will certainly come and chop the tree down."*
Shaitaan replied, *"Yes Hadhrat! You will find this gold daily in the mornings under your bed."*
This pious man received his four *tolas* of gold for a few days, but then one day, he received nothing. He became very angry. He grabbed his axe and set off for chopping down the tree. On the way, he once again came across shaitaan, who asked, *"Hadhrat! Where are you off to?"*
He replied, *"I am going to chop down the tree, because you have ceased sending me the four tolas of gold daily."*
Shaitaan prevented him from going any further. They again became embroiled in a fight, but this time, shaitaan won. The man was surprised and asked, *"The last time I beat you, but this time, you won. How is that?"*
Shaitaan smiled and replied, *"Sir! The first time you set off to chop down the tree, you did so purely and solely for the Pleasure of Allaah Ta`ala. Your intention was pure.*
However, now your intention has changed. This time you have set out with the intention of tricking me into resuming the daily four tolas of gold. This time, you should go back, lest I separate your neck from your body."
Upon hearing this, the man returned, full of shame.

Friends! When your intention is pure, then you will be successful in every action, but if your intention is evil, then the same fate which befell this man will befall you as well.
Friends! Intention is the soul of actions. The help and assistance from Allaah Ta`ala will be in proportionate to the sincerity of your intentions.
We should always endeavour to strive and make every action of ours purely for the Pleasure of Allaah Ta`ala.

THE BRAVE YOUTH

Friends! Today we will relate to you a story of a brave youth. His name was Salmah bin Akwa' (radhiallahu anhu), who was a Sahaabi of Nabi (sallallahu alayhi wasallam). He was very active and alert. He was also an expert archer.
One day an interesting event occurred. On the outskirts of Madinah Munawwarah there is a jungle which is called *Ghaaba.* Nabi's (sallallahu alayhi wasallam) camels used to graze there. Some kaafir robbers attacked, killed the herdsman and stole the camels. All this occurred in the last portion of the night, just before true dawn.
Hadhrat Salmah bin Akwa' (radhiallahu anhu) took his bow and arrows and set off for the jungle before the Athaan for Fajr Salaah, when someone informed him of this event. Hadhrat Salmah bin Akwa' (radhiallahu anhu) immediately ascended a mountain and faced towards Madinah Munawwarah proclaiming: *"Dacoits have attacked! Come quick to the rescue."*
Upon making this announcement Hadhrat Salmah (radhiallahu anhu) set off in pursuit of the robbers, on his own. He reached them quickly and shot off a volley of arrows, reciting the following: *"I am Ibn Akwa' and today is the day when you will remember your nursing days."*
The aim of Hadhrat Salmah (radhiallahu anhu) was flawless, achieving success at every strike, either wounding or killing its target. At first the robbers were under the impression that they were being attacked by a group of Muslims, and they bolted in terror. It was only sometime later when they realized that they were being followed by only one youth. The kaffirs tried to apprehend him but, as anyone of them turned around; Hadhrat Salmah would hide behind a rock or tree and strike at the horse of his pursuer, thereby wounding it. The kaafir would then flee in terror.

Hadhrat Salmah (radhiallahu anhu) relentlessly pursued them. They were so flustered that they left the camels of Nabi (sallallahu alayhi wasallam) behind and ran to save their lives. They even abandoned their excess luggage and weapons. They abandoned 30 *chaadars* and 30 spears.
Further on they sought the assistance of another group of kaafirs. They were now emboldened to lay and attack on Hadhrat Salmah (radhiallahu anhu). Hadhrat Salmah (radhiallahu anhu) climbed a mountain and called out: *"I am Ibn Akwa'. I take an oath on that Being who has grated honour to Muhammad (sallallahu alaihi wasallam) that none of you will be able to catch men and I can get which any one of you I desire."*
The kuffaar were struck with terror and they halted. Hadhrat Salmah (radhiallahu anhu) stalled them by talking, awaiting some assistance from Madinah Munawwarah. Within a short time he noticed a group of horseman of Sahaabah (radhiallahu anhum) who were coming to his assistance.
As they reached the opening, a battled ensued. After a while the leader of the kuffaar was killed and the rest of them fled. Hadhrat Salmah (radhiallahu anhu) once again chased them. He remained at their heels until the evening. The kuffaar stopped at an oasis to drink some water. When they saw Hadhrat Salmah (radhiallahu anhu) gaining on them they fled in fear and terror, without having taken any water.
One of their men lagged behind. Hadhrat Salmah (radhiallahu anhu) ran behind him and released an arrow, proclaiming: *"I am Ibn Akwa'! Today is the day of destruction for the evil."*
The arrow struck the man's shoulder who cried out in pain, *"You are the same Ibn Akwa' of this morning?"*
Hadhrat Salmah (radhiallahu anhu) replied: *"Yes, enemy of your own soul! I am the same Ibn Akwa' of this morning."*

Thereafter Hadhrat Salmah (radhiallahu anhu) seized two of the kuffaar's horses and presented himself before Nabi (sallallahu alayhi wasallam), where he noted that the Sahaabah (radhiallahu anhu) had gathered the *chaadars* and spears abandoned by the robbers and also the camels of Nabi (sallallahu alayhi wasallam). Hadhrat Bilaal (radhiallahu anhu) slaughtered one of the camels and was roasting its liver and hump, for Nabi (sallallahu alayhi wasallam).
Hadhrat Salmah (radhiallahu anhu) made a request to Nabi (sallallahu alayhi wasallam), *"Depute 100 men with me and we will pursue the kuffaar and finish them off."*
Nabi (sallallahu alayhi wasallam), taking note of his youth and vigour smiled and said: *"There is no need for further chasing. Those people must have reached their tribe by now."*

They rested for the night, and when they set off the next morning towards Madinah Munawwarah, Nabi (sallallahu alayhi wasallam) granted Hadhrat Salmah (radhiallahu anhu) the honour of sitting with him on his camel. What better honour and pleasure could there be for him?

Friends! Just see how one brave youth chased off a group of kuffaar. Such honour and vigour is bestowed to those whom Allah Ta`ala wills, those who fear Him only and save themselves from his disobedience. Nothing of this world frightens them; in fact the entire world fears them. [*This narration can be found in Bukhaari Shareef, vol. 2, page 603*]

THE JOVIAL MANNER OF NABI (sallallahu alayhi wasallam)

Our beloved Nabi (sallallahu alayhi wasallam) was a jovial and jolly person. He would sometimes joke with people, but always within the limits and with affection.
Once a blind person came in the presence of Nabi (sallallahu alayhi wasallam) and asked, *"O Rasool of Allaah Ta`ala! Will I be able to also enter into Jannat?"*
Nabi (sallallahu alayhi wasallam) replied, *"No my dear brother. No blind person will enter Jannat."*

The blind person started to cry. Nabi (sallallahu alayhi wasallam) smiled and said, *"Brother, no blind person will enter Jannat in the state of blindness, rather he will be given sight."* Upon hearing this, the man was pleased.

Once an elderly lady Sahaabi came to Nabi (sallallahu alayhi wasallam) and requested that he (sallallahu alayhi wasallam) makes dua for her entry into Jannat. Nabi (sallallahu alayhi wasallam) said, *"No old lady will enter Jannat."* She began to cry, whereupon Nabi (sallallahu alayhi wasallam) said, smiling, *"An old lady will not enter into Jannat, rather she will be made young and then entered into Jannat."* Upon hearing this, she was pleased.

Once the nursing mother of Nabi (sallallahu alayhi wasallam), Hadhrat Umme Ayman (radhiallahu anha), came to Nabi (sallallahu alayhi wasallam) and requested a camel from him. Nabi (sallallahu alayhi wasallam) told her, *"I will give you the child of a camel."* She sadly said, *"What can I do with the child of a camel?"*
Nabi (sallallahu alayhi wasallam) then indicated to a servant of his, who brought a young camel and presented it to Hadhrat Umme Ayman (radhiallahu anha). Nabi (sallallahu alayhi wasallam) smiled and told her, *"Is this not also a child of a camel? All camels are the children of other camels."* Upon hearing this, she smiled.

A Sahaabia (radhiallahu anha) once came in the presence of Nabi (sallallahu alayhi wasallam) and requested, *"O Rasulullah (sallallahu alayhi wasallam)! My husband is ill. Make dua for his recovery."*
Nabi (sallallahu alayhi wasallam) told her, *"Is it your husband whose eyes have whiteness?"*
She was perplexed and immediately went home and opened her husband's eyes. He asked her, *"What's the matter?"*

She replied, *"Rasulullah (sallallahu alayhi wasallam) told me that my husband's eyes have whiteness in them."*
He started smiling and said, *"Is there any person whose eyes have no whiteness in them?"* Only then did she understand the jocular remark of Nabi (sallallahu alayhi wasallam). The intention of Nabi (sallallahu alayhi wasallam) was to bring some happiness to her husband.

Our beloved Nabi (sallallahu alayhi wasallam) was soft-natured and had a pleasant character. He never hurt the feelings of anyone and always spoke in affectionate terms to others. The blessed countenance of Nabi (sallallahu alayhi wasallam) was always friendly and warm. His tongue was so sweet, that everyone benefited there from.

Once a person came to the door of Nabi (sallallahu alayhi wasallam) and requested permission to enter. Nabi (sallallahu alayhi wasallam) replied, *"Let him enter, but this person is not a good one from amongst his tribesmen."*
When he entered, Nabi (sallallahu alayhi wasallam) greeted him very warmly and spoke very gently to him. When he left, Hadhrat Aishah (radhiallahu anha) asked in great surprise, *"O Rasulullah (sallallahu alayhi wasallam)! In your esteemed opinion this person is not a good person, and yet you spoke and dealt with him very cordially and nice?"*
Nabi (sallallahu alayhi wasallam) replied, *"In the Sight of Allaah Ta`ala, the worst of persons is he who people avoid because of his crude manner and evil tongue."*

Once, when a drought befell Madinah Shareef, a person by the name of 'Ubbaad bin Sharjeel, out of hunger, stole into an orchard, picked fruit from a tree, ate some and kept some aside. The owner of the orchard caught him, beat him and took off his clothes. 'Ubbaad complained to Nabi (sallallahu alayhi wasallam). The owner of the orchard was also present. He explained the theft of 'Ubbaad.

Nabi (sallallahu alayhi wasallam) said, *"He is an ignorant person, you should have taught him with affection and warmth. He was hungry, you should have fed him."*
Nabi (sallallahu alayhi wasallam) then had 'Ubbaad's clothes returned to him and also gave him a quantity of grain.

QUESTIONS ON NAMAAZ

1. How many times do we recite, *Allaahu Akbar* in Salaat?
2. What is the difference between normal Namaaz and Eid Namaaz?
3. Can you tell how many Namaazes are Fardh during the course of the entire day?
4. What are the names of these Salaats?
5. How many Rakaats are Fardh in these Namaazes, how many Sunnat-e-Muakkadah, how many Ghair Sunnat-e-Muakkadah and how many Witr?

AN EXCUSE IS ACCEPTED

Aishah looked at her watch very irritably. There were barely 5 minutes left before school starts and there was no sign of Muminah, anywhere. She made a dua for the quick appearance of Muminah, and before she realised the five minutes were up, and the school bell rang. She walked up to the school assembly ground with 'dead feet', thinking, *"What could have happened now?"* This question played in her mind time and again.
She remained unmindful throughout the assembly. Yesterday's events played out in her mind.
"Aishah, please I have one favour to ask you?" Muminah asked her during the break.
"What type of favour?" She asked smiling.
"You are aware that last week, due to the demise of my grandfather, I needed to go to the village, hence I missed a few days of school. I would like that you loan me your maths and science notebooks today, so that I may catch up with missed work."
After some hesitation, Aishah gave her, her notebooks, but not without stressing and emphasising that she return them quickly. And today….today, Muminah has not even come to school! Her getting angry was but a natural consequence. *"Tomorrow, when Muminah comes, I will fight it out with her",* she concluded.

"Assalaamualaikum, Aishah. Here are your notebooks. Yesterday…" Muminah began, the following day, by returning Aishah's notebooks, and trying to clear the matter and offering an excuse. Without even allowing her to complete her sentence, Aishah grabbed her notebooks in a huff. Now, when Aishah saw the condition of her notebooks, she was further enraged. The covers were torn in places and parts were even coming loose off the spine. There were traces of sand in some pages, as well.
"I have no idea what she got up to with my notebooks, but anyway, in future I will never ever loan her my books again", decided Aishah.
Muminah came up again to Aishah and started, *"Aishah, listen to what I have to say."*
"Speak!" exclaimed Aishah, who could not hide the coldness in her voice. *"She must have by now made up a solid excuse"* she thought to herself.
"On the evening of the day before yesterday, I gave my little brother your notebooks to return to you. He was on his way to your house with his bicycle, when he met up with an accident. Besides sustaining many scrapes and wounds, his right arm also broke. My mother had not yet returned from the village, therefore I needed to take another day off from school. My mother retuned yesterday evening, therefore, I managed to come to school today. Due to the shortage of time, I did not even have the opportunity to repair your books. Please do forgive me."

Aishah stared at her intently and stood up without saying anything. She did not exchange any words with Muminah the entire day, whereas they were the best of friends.

The days passed and this incident became something of the past. It so transpired that due to the changing of the seasons, many children were beset with illness. Even Aishah was afflicted with fever and cough. She took two days off school and had to drink bitter medicine. On the third day, her condition improved and her mother sent her off to school. She attained full recovery one or two days thereafter.
The science teacher informed the students that in two days time, they will be writing a science test. This is when Aishah realised that she had missed taking important notes during her absence. Muminah, who was seated beside Aishah, noting the concern on her face, asked the reason for her worry. When she told Muminah what was worrying her, without any hesitation, Muminah took out her science notebook and gave it to Aishah.
"Take this! You should not be concerned over a petty issue like this. Copy the notes at ease. Tomorrow you can return it to me. The test is only the day after tomorrow, isn't it?"
Aishah meekly took the notebook and placed it in her bag. When she reached home, she realised that her aunt had come to visit with her three rowdy and naughty children.
Aishah placed her bag in the room and started some chit chat with her aunt, whose children, together with her two brothers, Asad and Hamza, were running amok in the house. She would have continued speaking to her aunt until nightfall, if her mother had not called her to supper.
"Okay mother dear, I am just going to change out of my uniform and I will be there." Saying this, she set off for her room. She realised the door was ajar, and when she looked inside, she was totally dumbfounded. The unruly children were amidst some torn pages and were making paper-planes with them.
"Where did you get these pages from?" She asked as she stepped further into the room. When her eyes fell on the torn-up notebook, she let out a scream. *"Muminah's notebook! Just look at what you did. This is not my book, it belongs to my friend. Get out of my room, all of you!"*
The five of them made a quick disappearance. *"And now what?"* she thought to herself, drying her tears.
That night, fearfully, she mustered up the courage to phone Muminah, *"Muminah, I need to tell you something very important."*
"I am listening"
"Actually, it has to do with your notebook…"
"Are you not yet complete with taking the notes? Okay, not to worry, we will both write the notes tomorrow in class", continued Muminah, blissfully unaware of what had actually transpired.
"No, that is not the case…" she stumbled.
"What is the problem then?" she exclaimed after noting the tense tone in Aishah's voice.
"Your…my brother…" she trembled and burst into tears.
"Aishah, what is the matter? Why are you crying?" Muminah was now truly perturbed. She did not know how to console Aishah. She said, *"Aishah, say something."*
"I will inform you later", so saying Aishah put the phone down.
"When she sees her notebook in this state, what will be her reaction?" Aishah thought to herself. She then imagined Muminah scolding her, *"I did not give you my notebook for this! That you give your little brothers and sisters to play with and make planes out of. I want my notebook back in a proper state. Do you understand?"*
Aishah lowered her head in fear. Her tears kept on flowing and her fear never abated. *"Yaa Allaah Ta`ala! You know well, that this is no fault of mine, please forgive me."* She made dua with utmost sincerity. At that very moment Muminah entered like a storm, and asked, *"What is the matter? Why are you crying so profusely? Why did you put the phone down?"* She threw a flurry of questions and stopped the instant her eyes fell upon the crying Aishah.
Aishah indicated her to sit down and slowly but surely explained to her the entire episode, thereafter she said, *"Muminah, you must believe me. I am speaking the truth and this was no fault of mine."*
She thought that Muminah will be totally livid and angry and storm out of the house, but when she saw that Muminah was smiling, she was bewildered.

"Is that all? A few pages were torn out?" Aishah shook her head, and asked fearfully, *"You believe my story?"*
"Aishah, I have read in a book of saying of the sages, that it is the right of every Muslim that his excuse be accepted. And you are not only merely a Muslim; you are also my best friend. No?" Saying this, she took hold of Aishah's hand.

Aishah then reflected on a similar incident of a few days earlier and thought o herself, *"Have I fulfilled that right of my fellow Muslim friend?"*

COME FLY KITE

Today is the first day of school after the holidays. The ma'am of the fourth grade steps into the class and all the children gather around her. They all made salaam to each other and enquired about their well-being; thereafter each one of them took their place. One of the students came in a bit late and asked permission to enter the classroom. The teacher noticed that he had his arm covered in plaster up to his elbow.
"Come, come now, I want each of you to tell me who knows how to fly a kite." She asked the class.
"Teacher, me!", "Me", "I know", came the flurry of answers from the floor.
"Teacher, I once flew a large 30 rupee worth kite", blurted out Khalid in pride, with both his arms outstretched.
"That's nothing! My uncle has two 200 rupee kites," Shouted Shuaib.
Many other students blurted out their respective stories and boasts.

"Come now, that's enough! I know that all of you are expert kite-flyers, and it is due to this obsession of kite-flying that one of your class-mates has his arm in plaster. He will now be inconvenienced for two to three months. Even his studies will suffer as a result. His house-folk will also be affected."
The teacher now saw a change in their attitudes.

"Teacher, my uncle says that kite-flying is an evil thing. Only dirty children fly kites", blurted out Khalid who sat quietly up until now.
"No, no child is dirty, and no game is foul. All these are pastimes, which are done in one's free time. Every person does what suits him the best. However, every pastime should be carried out within its limits, such that it does not interfere and become a hindrance to one's life and occupation."
Every year here in our country the festival of 'basant' is celebrated with great fervour and enthusiasm. Yellow clothing is worn for this festival. The hotel and big companies prepare for this event. The nights are illuminated with lamps and huge flood lights.
People gather and stand on walls, in the alleys, streets, etc. feverishly watching and following the kites. This insignificant sport is granted much prominence and craze in Pakistan.
Very few people are aware of the reality of this festival. It was initiated in 1947 by the Hindus. They had initiated it following an incident where one of them had maligned our noble Nabi (sallallahu alayhi wasallam). The case was brought before a judge who ruled that the perpetrator be executed.
So every year, the Hindus had used this festival as a reminder of this deed, and they called it 'basant'.
This then, is the reality of this customary festival which we Muslims also celebrate in our Muslim country!
Okay, that's enough. You children do not leave the room. I am going out now."
Saying this, she left for the staffroom.

Friends! *Basant* is a Hindu festival which Muslims also engage in. Nabi (sallallahu alayhi wasallam) had clearly stated, *"Whoever imitates a nation will be with them on the Day of Qiyaamat."* [Kanzul Ummaal, page 6, vol. 9]
We should contemplate as to the condition of the Muslims of today. We should save ourselves from such things and save others as well.

IMITATING THE KUFFAAR

Hadhrat Moulana Sheikh Zakariyya (rahmatullahi alaih) writes in his *Aap Beeti* (Autobiography) that during his childhood, he never saw anyone in his entire household, in fact, family, wearing coloured clothing during the Hindu festival of *holi*. He noticed a particular abstention from the wearing of red coloured clothing. Nowadays, we do not see this abstention.
Once during his childhood, he once heard the womenfolk in their home saying, *"There was once a very pious man who was very particular about his Salaat and all other acts of Ibaadat. When he passed away, someone saw him in their dream. He was in an extremely beautiful mansion, with beautiful beds, lamps and furniture. The pious man was relaxing on a bed. However, there was a small snake coiled around his lips. The person seeing the dream was very surprised and asked what the meaning of the snake was.*
He replied, 'on one occasion of holi (when the Hindus wear red), I was chewing some paan, when a weak and lame donkey walked pass me. I spat some of the paan saliva on the donkey, jokingly saying that today the entire place is being coloured red, and no one has coloured you."
Moulana Zakariyya said that this incident has gained a considerable amount of popularity amongst them at the time and the elderly women would continuously narrate it.

From this incident we realise that even the smallest amount of imitation of other nations warrants punishment. In fact, it is narrated in a Hadith where Nabi (sallallahu alayhi wasallam) said that whosoever imitates a nation will be counted amongst them (on the day of Qiyaamah). [Kanzul Ummaal, page 6 vol. 9]
Friends! Just see how much of harm imitating the kuffaar brings. This is the reason why we should refrain from imitating the ways of the kuffaar and following in the blessed footsteps of Nabi (sallallahu alayhi wasallam) and the Sahaabah (radhiallahu anhum), so that on the Day of Qiyaamah, we may be resurrected with the Sahaabah (radhiallahu anhum). Just as Allaah Ta'ala was pleased with the Sahaabah (radhiallahu anhum) so too will He be pleased with us.

TRUE SHUKR AND PATIENCE

Abdullah bin Muhammad was a resident of a little village at the shore in Egypt. Once whilst taking a stroll he ended up at the sea-shore, he saw a man lying in a tent. This person was disabled, without hands and feet, and he was blind. Besides his tongue, his entire body was lame. His condition was pitiful on the one hand and on the other he was exclaiming in a loud voice, *"O My Rabb! Grant me the Taufeeq to be thankful for Your Favours. You have granted me a great bounty over Your creation. Grant me the Taufeeq to praise You using this great bounty You have favoured me with."*
Upon hearing this dua, Abdullah was perplexed. A man is totally disabled from hand to toe. He is blind and besides his tongue, his body has no other signs of life, and yet he is thanking Allaah Ta'ala profusely for His bounties. He came up to the man, made salaam and asked, *"Hadhrat, what advantage and blessing are you making shukr to Allaah Ta'ala for?"*
The disabled man replied, with total conviction, *"What do you know what the relationship of my Rabb is with me? I take an oath in the Name of Allaah Ta'ala. If He instructs the sky to rain fire which turns me to ashes, or orders the mountains to crush me, or the ocean to drown me, or the earth to swallow me, what will I be able to do then? See that in my entire body, my tongue is still intact. Am I able to make sufficient shukr to Allaah Ta'ala even for my entire life for this one single blessing?"*

Then he said, *"I have a little son, who serves me. I am totally disabled, and he has been seeing to my necessities. However, he has been missing for three days now. I do not know where he is. If you investigate his whereabouts, then I will be much obliged."*
What greater service can there be than to come to the assistance to such a thankful, patient and pious person? Abdullah immediately set off in the jungle in search of the youngster. Soon he came across the fearful and distressing sight of the young body lying amongst the mounds of sand. The body was partly devoured by the animals and birds of prey. This was the body of the disabled man's son.
The sight of this body brought tears to the eyes of Abdullah, who was now concerned as to how he is going to break the news to the disabled father.
When he came back to the man, he broached the subject after a long discourse. Who would not be totally heart-broken upon hearing of the sad demise of the boy? After listening patiently, the man bravely concealed the sadness in his heart, and instead of complaining and grieving, he said, *"All praise and greatness belongs to That Being Who has not created my children disobedient and Who has saved them from being the fuel for the Fire of Jahannum."*
Then.....saying, *"Inna Lillaahi...."* he gave a scream and his soul departed from his body.
This sight greatly affected Abdullah, who lost his composure and started crying uncontrollably. Some people were passing when they heard the crying coming from the tent, and entered. They removed the shroud covering the deceased and some of them kissed its hands and others the eyes. They exclaimed, *"May we be sacrificed for these eyes which have never laid sight on any strange woman, on this body which never tired of making sajdah to its Creator when all others were resting, and which has never disobeyed its Creator to the slightest."*

Upon witnessing this sight, Abdullah was dumbstruck. He asked, *"Who is this? Tell me about him."*
They asked in surprise, *"You do not know who this person is? He was the student of the true lover of Nabi (sallallahu alayhi wasallam), Hadhrat Ibn Abbaas (radhiallahu anhu). He is the famous Muhaddith, Hadhrat Abu Qilaabah (rahmatullahi alaih)."*
Even the lowest student of Hadith knows the name of Hadhrat Abu Qilaabah (rahmatullahi alaih).
That night after the burial of Hadhrat Qilaabah (rahmatullahi alaih), Abdullah saw him in his dream, wandering and strolling in Jannat. He was handsomely donned in the clothing of Jannat and reciting the following Aayat, *"Peace be upon you for that upon which you bore patience, and perfect is final resting place."* [Surah Ra'ad, Aayat 24]
Abdullah asked him, *"Are you the same disabled person?"*
He replied, *"Yes! I am the same person. Allaah Ta'ala has such lofty places here, which cannot be attained without bearing patiently difficulties, making shukr in times of ease and fearing Him when in peace and solitude. Allaah Ta'ala has blessed me with this owing to that patience and shukr."*

SELFLESSNESS AND SYMPATHY

Waaqidi (rahmatullah alayh), who was a great Aalim of former times, once said that he was once in great financial strife. He was on the verge of poverty. Eid was fast approaching, and there was nothing in the home. The elders could perhaps bear it patiently, but what about the children in the home?
He says that he was constrained to ask for a loan from a trader friend of his. When his friend saw him, he understood the intention of the visit and placed 1200 dirhams in a bag and gave it to Imaam Waaqidi (rahmatullah alayh).
When he reached home, a Haashimi friend of his came by, who was also in a state of poverty and need. Waaqidi said to his wife, *“Distribute the contents of the bag into two equal parts and in this way both our needs will be sufficed.”*

She replied, *"This is indeed strange. You have been to a normal layman who gave you 1200 dirhams and you are only giving him half of what a layman has given you! Do give him the entire bag."*
Imaam Waaqidi then, without any hesitation, gave the entire sealed bag, without even opening it to his Haashimi friend. He took the bag. In the meanwhile the trader friend of Imaam Waaqidi (rahmatullah alayh) stopped by this Haashimi, and said, *"Eid is very close by, and there is nothing in the home. I would like a loan."* The Haashimi, offered him the very same bag, sealed.
When he saw his own bag, which was still sealed, he was astonished and sought to investigate the circumstances surrounding it.

He left the bag at the Haashimi and came to Imaam Waaqidi, who narrated the entire episode to him. In reality, the trader also had nothing besides the bag and its contents, and he gave the entire bag to Imaam Waaqidi (rahmatullah alayh) and sought a loan for himself, which is why he went to the Haashimi. When the Haashimi offered him the bag, the entire secret was revealed.

When this wonderful incident of selflessness and sympathy reached the Wazeer of the country, Yahya bin Khalid, he took 10 000 dinars and said, *"Two thousand is for Waaqidi, two thousand for the Haashimi, two thousand for the trader and the balance four thousand for Waaqidi's wife, who was the most worthy and deserving of it."*

"And they prefer others over themselves, even though poverty be their lot." [Surah Hashar, Aayat 9]

These were those people who appreciated the value of Islamic character, such that when a non-Muslim saw their behaviour he accepted Islam willingly.

Have you considered why the Wazeer, Yahya bin Khalid, gave the wife of Allamah Waqidi the most of all (4 000 dirhams)?

QUESTIONS REGARDING THE SAHAABAH (radhiallahu anhum)

1. Which Sahaabi ((radhiallahu anhu) constructed the mimbar for Nabi (sallallahu alayhi wasallam)?
2. For which Sahaabi (radhiallahu anhu) did Nabi (sallallahu alayhi wasallam) perform Janaazah Salaat in abstentia after his demise?
3. Which Sahaabi had the honour of meeting with Allaah Ta`ala without any medium after his martyrdom?
4. Which Sahaabi (radhiallahu anhu) did Nabi (sallallahu alayhi wasallam) appoint as his spy on the occasion of the Battle of Khandaq?
5. Which Sahaabiya (radhiallahu anha) would gather the blessed perspiration of Nabi (sallallahu alayhi wasallam) and use it as Itr?

CHASTITY

There was once a drought in Delhi. There was no rain, which resulted in the dams, rivers and streams drying up. There was a shortage of water and grain. The severe heat exhausted the people, mothers became restless, animals were restive, and in short all the people were eagerly awaiting an end to this calamity.
The Ulama-e-Kiraam issued a ruling that all the residents of the city -- men, women, old, young – take their animals and go to the outskirts of the city to perform Salaatul Istisqaa in an open field, begging to Allaah Ta`ala to bless them with rain.

The city of Delhi was still small at that time. All the people came out of the city and performed the Salaatul Istisqaa, begging, crying and imploring to Allaah Rabbul Izzat to shower His blessings and mercies and send the rain. However there seemed to be no apparent relief.
Whilst the Salaat was going on, a youngster who was passing by with his mother mounted on a camel, stopped upon seeing this sight. Leaving his camel, he approached the crowd of people and asked the reason for their gathering.
The people explained that due to the difficulty experienced because of the drought, they were seeking Allaah Ta'ala's help and begging for relief, however no relief seemed forthcoming. The boy said, *"Fine, I will also make dua for rain with you."* He went towards his camel, took hold of the edge of his mother's shawl and uttered some words.
Before he could even finish, the clouds started gathering. The crowd of people were still there, Ulama, Mashaaikh, men and women—all standing—when the mercy of Allaah Ta`ala poured down in torrents. So much of rain fell that the people were overjoyed.

The Ulama were perplexed. How was it that so many people gathered and made dua yet it was not accepted compared to this one youngster whose dua was readily answered by Allaah Ta'ala? They approached this youngster and asked him what dua he made.
He replied, *"It was nothing special, however I am the son of a pious lady, and my mother is very pious. She never ever willingly committed sin. When you people told me that this was a difficult and trying time then this thought came to my mind that I am the son of such a lady who passed her entire life in chastity and piety. I therefore took hold of my mother's shawl and made the following dua, 'O Allaah Ta'ala! Through the medium of my mother's chastity I beseech You to bless us with rain.' Allaah Ta`ala loved her chastity so much that He immediately showered His blessings."*

THE RIVER NILE

After Egypt was conquered by the Muslims, the newly-appointed Governor of Egypt, Hadhrat Amar bin 'Aas (radhiallahu anhu) one day held an open discussion day in his court. Someone told him, *"O Ameer! During the ancient times, there was a custom which the locals practiced that kept the River Nile flowing. On the eleventh day of every lunar month, we would take a young girl, with the consent of her parents, adorn her with the best of clothes and finest jewellery and sacrifice her to the River Nile."*
When he heard this, Hadhrat Amar bin 'Aas (radhiallahu anhu) said that this practice is most certainly not acceptable or permissible in Islaam and that Islaam has come in order to remove such unsavoury and evil customs. That year, this custom was abandoned and it so happened that the River Nile started drying out. Many people were forced to abandon their homes and migrate.

Hadhrat Amar bin 'Aas (radhiallahu anhu) narrated this entire episode by letter to the Ameerul Mu'mineen, Hadhrat Umar (radhiallahu anhu).
Hadhrat Umar (radhiallahu anhu) wrote back that indeed Islaam has come to destroy such evil customs. Together with this reply, he wrote another letter, which he said should be thrown into the River Nile. The Governor read out this letter, which contained the following,
"From Abdullah Umar, Ameerul Mu'mineen to the River Nile. Amma Ba`ad (i.e. after lauding Praises unto Allaah Ta`ala and sending salutations to Nabi (sallallahu alayhi wasallam)- If you flow on your own accord, then do not flow, but if Allaah, The One and Mighty, makes you flow, then we beseech Allaah, The One and Mighty to make you flow."

The governor of Egypt threw this letter into the River and the next morning when the people awoke they saw that during the course of one night, Allaah Ta`ala had made the River Nile rise by more than a 100 hand-lengths. In this way, Allaah Ta`ala had put an end to the evil custom of girl-sacrifice. The greatness of Allah Ta`ala was also manifested in this way that ever since then the River continued flowing. [*Hayaatus Sahaabah, part 3, page 658*]

It is indeed true that *whosever becomes Allaah Ta`ala's, Allaah Ta`ala becomes his.* When Allaah Ta`ala becomes his, then all the creation of Allaah Ta`ala obey his instructions. The Sahaabah (radhiallahu anhum) had sacrificed everything of theirs for Allaah Ta`ala, hence Allaah Ta`ala had made the entire creation subservient to them. We should also endeavour to sacrifice our lives and everything else of ours for Allaah Ta`ala.

THE EFFECTS OF BISMILLAH

Qaiser, the king of Rome, once write to Hadhrat Umar (radhiallahu anhu) that he constantly suffers from headache and that he (Hadhrat Umar (radhiallahu anhu) should prescribe or suggest some remedy for him.

Hadhrat Umar (radhiallahu anhu) sent him a *topi* (head-cap) and told him to wear it, which will relieve the headache. Whenever the king would wear the topi he did not suffer any headache, but as soon as he removed it, his headache would return. He was very surprised and upon further investigation, he tore the topi, and found a small ta'weez inside upon which was written:

بسم الله الرحمن الرحيم

This had such a great effect on the king and made such an impact on his heart, that he exclaimed, *"How great is not the Deen of Islaam? When one small little verse is a means of cure, then surely the entire Deen must be a means of salvation."* Saying this, he accepted Islaam.

Once Hadhrat Isaa (alaihis salaam) was passing by a grave, whose inmate was undergoing punishment. On another occasion when passed by the same grave he noted angels of mercy around it. In place of the darkness of punishment, there was now an effulgence of noor and forgiveness.

He was indeed surprised at this turn of events and made dua unto Allaah Ta`ala to reveal to him the secret underlying this episode. Through Wahi, Allaah Ta`ala revealed to Hadhrat Isaa (alaihis salaam) that this person was a sinner, hence he was being punished. His son, who became of age, was admitted into the Madrasah, and on the first day, the Ustaadh taught the boy to say,

بسم الله الرحمن الرحيم

Allaah Ta`ala told Hadhrat Isaa (alaihis salaam), *"At that juncture I felt shame that how can I punish this man who lies beneath the earth, when his son, who walks on the surface, takes My Name?"*

THE INTELLIGENT WORKER

A king once invited all his faithful subjects to a feast. When the *dastarkhaan* was set, the king, with all his splendour, sat down.

One of the slaves, who were serving, came in with a bowel of gravy. When he saw the king, he was struck with awe, which made him tremble. This resulted in him accidentally spilling some of the gravy onto the king's garments.

The king was furious and immediately gave the order for that servant's head to be struck off. Upon hearing this instruction, the servant then took the entire bowel and emptied the contents onto the king's head. This further infuriated the king, who exclaimed, *"Ingrate, what is the meaning of this?"*

The servant replied, *"O King, be at ease! I have done this in order to save your honour and dignity. What will the people say and think of you when they discover that you have beheaded me because of my error? They will say, 'What! Such a trivial error of one insignificant slave…and with such a heavy punishment? His error was also such that he did not do it intentionally.' They will then label you an oppressor and tyrant.*

This is the reason why I emptied all the gravy on your head, so that when the people hear of this evil perpetration of mine, they will not begrudge you for executing me."

Upon hearing this, the king, lowered his head and said, *"O you who perpetrated an evil and offered an excellent excuse! We have forgiven this evil deed and grave error of yours on account of your excellent excuse. We set you free for the Pleasure of Allaah Ta`ala."*

NAMAAZ, PURELY FOR ALLAAH TA'ALA

Hadhrat Abu Talha (radhiallahu anhu) was once performing Salaat in his orchard. A bird was hovering above him and because the orchard was very dense, the bird could not find and easy and quick exit. It flew this way and that, looking for an exit. His eyes fell on this bird, which caused his mind and concentration to drift away from his Salaat for that moment.
This loss of concentration made him forgot which Rakaat he was performing, which made him very grieved. He was greatly saddened by this calamity that befell him on account of his orchard. He presented himself before Nabi (sallallahu alayhi wasallam) and narrated the entire episode. He told Nabi (sallallahu alayhi wasallam) that since the orchard was the reason he lost concentration in his Salaat, he wished to hand it over as sadaqah in the Path of Allaah Ta`ala. He told Nabi (sallallahu alayhi wasallam) to dispose of it as he pleased.

A similar incident occurred during the Khilaafat of Hadhrat Uthmaan (radhiallahu anhu), where an Ansaari was performing Salaat in his date-orchard. It was the season of harvesting and his date-palms were in full bloom and heavily laden with dates. His gaze fell upon them and he experienced a sense of pleasure at his bountiful crop.
This diversion made him forget how many Rakaats of Salaat he had read.
His grief and sadness had such an effect on him that he made a firm resolve not to keep the orchard which was the cause of this great calamity befalling him. He immediately went to Hadhrat Uthmaan (radhiallahu anhu) and handed the orchard over to him saying that he gives it in the Path of Allaah Ta`ala and that he must do with it as he deems appropriate. The orchard was sold for 50 000 and the money used in Deeni projects.

99 MURDERS

In the former times there was a man who had committed 99 murders. The reality of his evil deeds finally dawned upon him and he became concerned of his fate in the hereafter. He asked of the people, who the most learned scholar was, that was living at that time.
The people directed him to a *Raahib* (a dervish of the Bani Israeel). He set off to find the *Raahib*. He explained to the *Raahib, "I have murdered 99 people during my lifetime. Is there any salvation or forgiveness for me?"*
The *Raahib* told him that after such a great number of murders there can be no talk of forgiveness for him. This man then murdered the *Raahib* also and added a notch to his score, thereby making it 100 murders.

Again, after some time, shame and concern overcame him and he wanted to seek forgiveness for his evils. He again enquired from the people, who the most learned person was, that was living at that time.
The people then directed him to a learned Aalim. The man set off to find this Aalim and when he reached him he narrated his life-story and asked if there was any forgiveness for him.
The Aalim told him, *"Indeed Taubah is always accepted. What barrier is there between you and taubah?"* (That is, the doors of Taubah are always open, so what is restraining you from making this Taubah?)
The Aalim then pointed him towards a certain locality, telling him that in such and such a place he will find a particular village whose inhabitants are pious and Allaah-fearing people. He told him to go there and engage in Ibaadat with those people and leave his hometown, never to return, because of its evil hold it exercised over him.

The man then set off for this locality, leaving his hometown behind. He barely journeyed half-way, when Malakal Maut took his soul (i.e. he passed away). Since it is the norm for the angels of mercy to take pious souls and angels of punishment to take evil-doers, an altercation ensued between these two sets of angels as to who has more right in securing the man's soul.
The angels of mercy said that since the man had repented from his past sins and was on his way to reformation, they had more right to take his soul.
The angels of punishment gave their argument that since the man had not done any good in his life and was still en-route to meet up with the pious locality, they had right to take his soul.

An angel in the form of a man was deputed to arbitrate between these two sets of angels and resolve the issue. He ruled that since the man was on his way to reform himself in the village of the pious people, he had already left behind his evil hometown. Therefore, the distance between his body and both, the pious village and his hometown, be measured. The town to which he is closer will determine which angels deserve the right to secure his soul. (That is, if he is closer to the village of the pious people, then the angels of mercy can take his soul and if he is closer to his evil hometown, then the angels of punishment can take his soul).
The distance was measured and it was found that the man was indeed closer to the village towards which he set off; hence the angels of mercy claimed his soul.
It is narrated in one Hadith that his body was merely one hand-span closer to the village of the pious inhabitants; hence he was counted amongst them.
It is also narrated in another Hadith that when he fell on the ground in pain, then his body slowly slid towards the village towards which he was travelling and this (little slipping) came to his benefit. [Mishkaat Shareef, page 203]

This story teaches us one thing for certain that we should never ever lose hope in the mercy of Allaah Ta`ala. In fact, we should seek forgiveness and repent, hoping on the mercy of Allaah Rabbul Izzat. This has been taught to us in the Hadith, that whosoever repents from his sins before death overtakes him, his repentance will be accepted. Not only that, but Allaah Ta`ala becomes extremely pleased when His slaves seek forgiveness.
This is why, regardless of how great a sin one may commit, whenever he/she realises this folly, taubah should be made and a firm resolve not to return to the sin must also be undertaken.
Another lesson we learn is that when a person commits any evil in a particular place, then if there is fear that the sin may be repeated if one remains in that place, then it is necessary to move away from such surroundings. The reason for this is that one's surroundings and environment play a major role on one's character and behaviour.
In this regard, it is stated in a Hadith, *"The best of places in the Sight of Allaah Ta`ala are the Musaajid and the worst of places are the bazaars."*
This is precisely why when a person remains in a Musjid then it becomes easy to carry out ibaadat and his heart is pacified and soft. His gaze falls on Allaah Ta`ala and he becomes concerned about his Aakhirah.
In contrast, the market-places makes the heart hard and sinning becomes easy and attractive. In fact, even one strives to avoid sinning in such places, it is extremely difficult. This is also the reason why fighting and arguing occurs more frequently in the bazaars.

A Muslim should strive in avoiding evil environments and not even go there except in case of dire need.

The third lesson which we learn here is that when one seeks guidance and good Deeni advice, then one should go to a pious Allaah-fearing Aalim. He should be such a person who is of good and proper beliefs.

We implore Allaah Ta`ala that He allow every believer to derive lesson from such incidents, and also that He save them from sin and make easy for them good and pious deeds. Aameen.

TASBEEHAAT FAATIMAH (RADHIALLAHU ANHA)

Hadhrat Ali (radhiallahu anhu) once asked a student of his if he should narrate to him an incident regarding his and Hadhrat Faatimah's (radhiallahu anha), the most beloved daughter of Nabi (sallallahu alayhi wasallam. The student replied in the affirmative.

He began, *"She used to grind the mill with her hands, which resulted in it leaving marks on her skin. She would also sweep the house herself, which led to her clothes becoming soiled.*
Once some female slaves came into the possession of Nabi (sallallahu alayhi wasallam) and I told Faatimah to go to her father and request that he give her one of them so that it may be a help for her in her work. She went to Nabi (sallallahu alayhi wasallam). When she arrived in his presence, there was a small crowd of people with him, and owing to her modesty and humility, she turned back. She felt ashamed to ask her father in front of others, so she returned home. The next day, Nabi (sallallahu alayhi wasallam) came to her and asked, 'Faatimah, why did you come to me yesterday?' Out of shame, she remained silent.
I explained to Nabi (sallallahu alayhi wasallam) her condition that her hands were chapped due to her grinding the mill, that her chest had marks of the rope due to her carrying the water-skin, and also that her clothes would become soiled due to her various domestic chores.
I told him (sallallahu alaihi wasallam) that I sent her to his blessed presence the previous day so as to ask the services of one of the slaves which had come to him.
Hadhrat Faatimah (radhiallahu anhu) told Nabi (sallallahu alayhi wasallam), 'O Rasulullah! Ali and I only own one bedding, which is the skin of a sheep. At night I spread it out for us to sleep on and in the morning I place fodder and seeds in it to feed the camels.'
Nabi (sallallahu alayhi wasallam) said, 'O my daughter, make Sabr! Hadhrat Moosa (alaihis salaam) had only one cloak, which he would spread as a bed at nights. Aspire for Taqwa and fear Allaah Ta`ala. Fulfil your duties to Allaah Ta`ala and continue your household chores. When you retire to bed at nights recite 33 times Subhaanallaah, 33 times Alhamdulillaah and 34 times Allaahu Akbar.
This is by fat better than a slave. Hadhrat Faatimah (radhiallahu anha) replied, 'I am pleased with Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam).' [Abu Dawood, vol. 2, page 334]
That is, whatever Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) deem good for me, I accept wholeheartedly.
This was the life of the daughter of the King of both worlds! In the above-narrated Hadith these tasbeehaats which are mentioned are to be read at bedtime. In other Ahaadith it is mentioned that after every Salaat, these tasbeehs are to be recited 33 times each and once *Laa Ilaaha Illallaahu Wah Dahu Laa Shareeka Lahu, Lahul Mulku Wa Lahul Hamdu Wa Huwa Ala Kulli Shay'in Qadeer,* also be recited.

ALLAAHU AKBAR

1. Beloved children! Can you tell how many times one recites the words *Allaahu Akbar* during the course of one day's five Fardh Salaat, including the Sunnat-e-Muakkadah and Witr?
2. If this same person also recites Tasbeeh-e-Faatimi after every Salaat, then together with the Fardh Salaat, Sunnat-e-Muakkadah and Witr, how many times does that person recite *Allaahu Akbar* in one day?
3. What is Tasbeeh-e-Faatimi?
4. If in the same day, one performs Janaazah Salaat, how many *Allaahu Akbars* will he have recited then?

5. And if it is the day of Eid and he performs Eid Salaat, then how many *Allaahu Akbars* would he have recited in total?

A FINE POINT

A Molvi Saheb was delivering a sermon, wherein he mentioned that those people who shave off their beards or trim it to less than a fist-length in size, are termed as faasiqs in the Shariah due to their flagrantly committing a sin openly.
One of the persons who were present became very upset, and he went to a great learned Aalim to complain. He told the Aalim, *"Hadhrat, we perform Salaat, keep fasts, go for Hajj and sometimes even Umrah; the only thing is that we shave our beards, and yet a certain Molvi Saheb has branded us faasiqs."*
The pious Aalim commented, *"Brother, the reason why the Molvi Saheb's statement angered you was because you misunderstood a fine point. You are under the impression that the Molvi Saheb makes the people faasiq, whereas the Molvi Saheb does not make anyone a faasiq. That is not his duty at all; his job is to prevent people from becoming faasiq.*
However, if anyone through their own choice commits sins which involves them in fisq and fujoor then the Molvi Saheb merely points out to them they have become faasiq and that they should repent.
It is his favour upon you that he has shown you that you have become faasiq. In this condition if you have to pass away then notwithstanding the fact that you have many virtues to your name, the fact that you shaved your beard or trimmed it (less that a fist length), will result in your dying as a faasiq. On the day of Qiyaamah when you come to the Haudh-e-Kauthar, you will witness a beard on the blessed face of Nabi (sallallahu alayhi wasallam), whereas you as an Ummati will be clean-shaven, then on that occasion besides regret and remorse there will be nothing else.
Therefore regard this as a favour of the Molvi Saheb upon you and repent."

From this story we learn about the warped understanding of people. In reality this is the calamity of sin, where the sinner is not prepared to accept the word of Truth, in fact he deems the propagator of Truth as being stupid and he presents all sorts of erroneous interpretations for his wrong doings. One should remember that piety can never be attained as long as sins are being committed, just as a person is not regarded as being healthy as long as he suffers from even a single ailment. Similarly as long as a person does not omit external and internal sins he/she can never be regarded as being *muttaqi* (pious). May Allah Ta`ala grant us all proper understanding.

WHERE CAN WE BRING ANOTHER LIKE HIM?

It was the occasion of Eidul Fitr and every person was engaged in procuring new clothing for their families. When elders display this mood of happiness and festivity - how can the young ones be unwary? In this regard, all the children had expressed their desires with regard to the type of clothing they wished for and their wishes were being fulfilled. Now, the children started showing off their new garments to their friends and as we all know, children are children, be they from a poor background or rich, be they the children of laymen or the Ameerul Mu'mineen. Nevertheless when the children of the Ameerul Mu'mineen saw all the other children in their new clothes they approached their mother and expressed their desires. After completing his day's duties, the Ameerul Mu'mineen returned home and his wife explained to him the desire of the children to have new clothes.
The Ameerul Mu'mineen remained silent. He did not reply and offering the excuse of relaxing he laid down. However no sleep overcame him because he now had a new worry on his head. He started thinking that there is nothing with which to buy necessities for the house and on the other hand the children desired new clothes. It did not appeal to him to completely shun their desire. After much thought the idea came into his mind that he take his remuneration in advance for the next

month from the Baitul Maal. In this way he would be able to fulfil the desires of the children and Allah Ta`ala will arrange for something in the next month. This thought brought him some composure and relief.
The next day the Ameerul Mu'mineen approached the person responsible for the Baitul Maal and told him that he wanted the next month's salary in advance. The person in charge of the Baitul Maal replied, *"Oh Ameerul Mu'mineen! What surety do you have that you will live another month and that you will fulfil your duties for the next month?"*
The Ameerul Mu'minen had no reply to this and returned empty handed. He explained the entire incident to his wife and told her that the children will have to wear old clothes on the day of Eid. The world saw that on the Day of Eid when all the children had new clothes the children of Ameerul Mu'mineen approached the Eid Gah for Eid Salaat in their old clothes. The world knows that such a just, pious, abstinent and Allah fearing Ameerul Mu'mineen goes by the name of Hadhrat Umar bin Abdul Azeez (rahmatullah alayh)!
Where on earth will we find another like him?

THE GENEROSITY OF ZIYAAD

Sheikh Ziyaad once gave a ruling of severe punishment for a certain man. The man said, *"Oh Ameerul Mu'mineen, there is a close relationship between the two of us."* Ziyaad asked him to explain, whereupon he replied, *"My father was your neighbour in Basrah."* Ziyaad asked him who his father was. He replied, *"Sir, I forgot my own name, how then can I remember that of my father's!!"*
Upon hearing this Ziyaad placed his hand on his mouth to conceal an involuntary smile, and he forgave this man.

FOR WHOM IS THE ABODE IN THE AAKHIRAH?

Hadhrat Umar bin Abul Azeez (rahmatullah alayh) used to serve his guests himself. He would set the lamp right with his hands. When he was told about it, he would remark, *"When I get up to fix the lamp, it is Umar and when I am sitting down it is still Umar."*
It has been recorded about Hadhrat Umar bin Abdul Azeez (rahmatullah alayh) that when he passed away, all he left in his estate was a full 21 dinaars. Of that amount, 5 dinaars were used for his kafan and 2 dinaars to procure the land of his grave. The balance was distributed amongst 11 sons and one widow. Each of them received 19 dirhams each.

A famous reliable buzrug mentioned that when Hishaam bin Abdul Malik passed away, he left 12 sons and that Umar bin Abdul Azeez (rahmatullah alayh) also had 12 sons. From the estate of Hishaam bin Maalik, each son inherited 10 000 dirhams each, whereas each son of Hadhrat Umar bin Abdul Azeez (rahmatullah alayh) inherited merely 19 dirhams each.
This same buzrug says that after some time, he witnessed for himself that one of the sons of Hishaam bin Maalik was being given sadaqah and that the condition of the sons of Umar bin Abdul Azeez (rahmatullah alayh) gave 100 horses for Jihaad on one single occasion.

It has been narrated that when Hadhrat Umar bin Abdul Azeez (rahmatullah alayh) was on his dying bed, and he was breathing his last, a close associate of his, Muslimah bin Abdul Maalik was sitting close by. He instructed his companions to write down his final parting words. After he advised them regarding his *kafan dafan*, Muslimah bin Maalik asked him regarding his family, *"O Ameerul Mumineen! You have always kept the mouths of your children dry, and you are leaving them in such a state that they have nothing. If only you would make a bequest regarding them to me or any other family member of yours."*
He replied, *"Assist me in sitting upright."*

He then said, *"Regarding your statement that I have kept their mouths dry, I take an oath in Allaah Ta`ala Name, I have never denied them any of their rights. I have never also given them that from which they had no share. You say that I should make a bequest regarding them to you or some family member of mine, then (let me assure you that) regarding their matters, my Wasi and Wali is Only Allaah Ta`ala. He is the Sole Wali of the Sulahaa. If my children continue fearing Allaah Ta`ala, then He will remove them from any situation, and if they decide to engage themselves in sin, then I will not be instrumental in giving them the ability to do this."*

Thereafter he called his sons, and looking at them with tear-filled eyes, he said, *"May my soul be sacrificed for these youth, whom I have left poor and in need. However, I make shukr to Allaah Ta`ala that I have left them in a good state. Sons! Do not go to any Arab or Zimmi, who has no right over you.*
Sons! Your father had a choice of one over two things. One was that you be made wealthy and go to Jahannum or that you be left in need and be entered into Jannat. However, the option of leaving you in need and going to Jannat was more appealing to me compared to having you wealthy and going into The Fire. Stand up! Allaah Ta`ala will safeguard you."

His wife mentioned that during his final moments he continually recited the Aayat of the Qur`aan Majeed which means, *"That abode in the Hereafter, We have prepared for those people who do not desire superiority on earth and do not cause mischief on earth. And the End is best for the Righteous."* [Surah Qasas, Aayat 83]
Thereafter he lowered his head, and the most pious person of the time, met with his True Creator.

Friends! You must always remember that *Barkat* is only in Halaal earnings. Those people who usurp the rights of others or earn their sustenance through Haraam means will never experience *Barkat* in their wealth.

THAT WAS ANOTHER ERA

Shah Jahaan, the Sultaan of the time, came out in all his splendour on the occasion of laying the foundation stone of the Jaami' Musjid in Delhi. Many thousands of people gathered for the honour of being close to and visiting the king.
The king made an announcement to the general gathering that the person who never in his life missed Tahajjud Salaat should come forward and place the foundation stone. However no one stepped forward. Eventually the king placed the foundation stone with his own blessed hands. That is, he never ever missed a single Tahajjud Salaat! This was indeed a great bounty and mercy from Allah Ta`ala that notwithstanding his many worldly responsibilities and duties, he never failed or slipped up in executing his acts of Ibaadat.

THE BRAVE LADY

On the occasion of the Battle of Yarmuk the Romans outnumbered the Muslim by the ratio of 4:1. On the battlefield there was a tent wherein the Muslim women were kept. Their duty was to tend to the wounded, give them water, dig the graves for the martyrs and make arrangements for their burial.
The Mujaahideen of Islam were engaged in battle, when the Romans found that the tent of Muslim women was unguarded and they surrounded it on all sides.
This turn of events caused great consternation amongst the women. They came to Hadhrat Khaula (radhiallahu anha) and asked her, *"What should we do now? We do not have any weapons with which to face up to these cowards and neither any poison to drink, thereby saving our honour and chastity."*

Mustering up courage and bravery, Hadhrat Khaula (radhiallahu anha) incited them saying, *“Sisters! Have trust in Allah Ta`ala, He will come to our aid. Take courage! Suicide is Haraam in Islam. Remove all thoughts of a Haraam death from your minds, merely because we do not have any weapons. Come, let us take the pegs of the tent and attack these coward kuffaar, in the Name of Allah let us leave the final result to Allah Ta`ala who has created us.”*
All the women were pleased with this idea. They took the tent-pins and, in the Name of Allah Ta`ala attacked the kuffaar that were surrounding them. Hadhrat Khaula (radhiallahu anha) with great boldness, courage and valour laid the attack upon the kuffaar thereby halting their evil intentions. Allah Ta'ala’s punishment was certain for each one of these enemies.
In this brief skirmish at least 30 Romans were destroyed. The others were trembling in fear. Their leader shouted out, *“Cowards, you fear women! Surround them on all sides and capture them.”*
When Hadhrat Khaula (radhiallahu anha) heard this she fell into Sajdah and made dua, *“Oh Allah Ta`ala! Protect us. We are oppressed and weak, whereas You are Most Powerful. All choice is in Your Hands. Save us from these kuffaar and assist us with Your Mercy.”*
Barely had these words left the tongue of Hadhrat Khaula (radhiallahu anha) when she heard the call of Takbeer. She lifted her head from Sajdah and saw Hadhrat Khaalid bin Walid (radhiallahu anhu) and a group of Mujahideen bearing down on these kuffaar. The enemies realized that it would be difficult for them to face the Mujahideen and saw it prudent to retreat.

QUESTIONS REGARDING THE SAHAABAH (RADHIALLAHU ANHUM)

6. Which Sahaabi (radhiallahu anhu) used to lead the camel of Nabi (sallallahu alayhi wasallam)?
7. Which Sahaabi (radhiallahu anhu) kept the sacred seal (ring) of Nabi (sallallahu alayhi wasallam)?
8. Which Sahaabi (radhiallahu anhu) led the Janaazah Salaat of Hadhrat Aishah (radhiallahu anha)?
9. Which Sahaabi (radhiallahu anhu) used to make Imaamat before Rasulullah (sallallahu alayhi wasallam) came to Madinah Shareef?
10. Which Sahaabi (radhiallahu anhu) was known as Ummul Rasool (sallallahu alaihi wasallam)?

THE OPPRESSED CAMEL

Friends! In the vicinity of the desert of Sindh there was a little village. There was a youngster living there whose name was Khuda Baksh, but the people knew him as ‘Bakhshaw’.
This village was close to the ‘Tarr’ Desert. The acquisition of water for the villagers was a major problem. A major portion of their valuable lives was spent in seeking water. Rain fell scarcely during the year and the rain-water would gather in hard-rocky areas and there were some shallow wells wherefrom the people would acquire their water. Some villagers would travel long distances in order to get water. They would utilise camels in order to get by their daily chores and duties. In order to travel from one place to another in the desert without a camel is almost impossible; hence most of the people there owned camels.
Bakhshaw’s father also owned two camels which formed a major portion of his wealth, and he was very attached to them. He raised them himself and would feed them with his own hands. He looked after them very well and Bakhshaw’s mother did likewise.

However, friends! Bakhshaw was the very opposite. He would mix sand in the camel’s fodder. He would add soap into their water. Bakhshaw’s father would take the camels out into the fields to feed and he would leave Bakhshaw to tend them. Bakhshaw took advantage of this opportunity and he would gather little stones and climb a tree, wherefrom he would make the camels a target and throw stones at them. The poor camels would cry in pain, and Bakhshaw would giggle away. At times the

camels would jump from side to side, which brought pleasure to Bakhshaw. On a few occasions, Bakhshaw's uncle saw him doing this and warned him against it. His uncle told him, *"These speechless animals can also curse, and their curse would also take effect."* This warning however, had no effect on Bakhshaw. One day, an old lady from the village saw Bakhshaw doing this and she advised him, saying *"Baba! Fear the animosity of camels. When these speechless animals decide to vent their anger, then they can kill you."*

Friends! There was no Madrasah in the village of Bakhshaw, so he would spend the entire day in such mischief and the other boys of his age would also spend their time in fields tending the camels and they would also catch up to the same mischief. One day, at the time of Maghrib, these boys were returning from grazing the camels, when they heard that there was a new Imaam in the town. They decided to go to the Musjid to perform Salaat, so that they may have a look at this new Imaam. When they came, they saw a dignified personality with a white turban on the Musallah.
He recited Qiraat with a sweet voice, which brought much pleasure to the musallis. After the Salaat, the Imaam Saheb made an announcement that as from the next morning arrangements will be made for Qur`aan lessons for the youngsters. He encouraged the parents to enrol their children so that they do not get deprived of learning Qur`aan Majeed. He told them that every night after Esha Salaat there will be Qur`aan Majeed lessons for the children.

The next day, Bakhshaw and some of his friends attended the classes. They did not even know alif, baa, etc. so the Imaam Saheb started them with Noorani Qaa`idah. In the evenings he would teach them interesting things, which they were unaware of and corrected them. One day, the Imaam Saheb saw Bakhshaw and his friends catching up to their mischief with their camels in the pasture. He said nothing there and then; rather he took the opportunity that evening and related a story to them in class.
"One day Nabi (sallallahu alayhi wasallam) came into a garden wherein there was a camel which started crying when it saw Nabi (sallallahu alayhi wasallam). It complained to Nabi (sallallahu alayhi wasallam) and tears flowed from its eyes. Rasulullah (sallallahu alayhi wasallam) came close to it and whispered in its ears, thereby consoling it. It was pacified and kept quiet. Nabi (sallallahu alayhi wasallam) then asked, 'Who is the owner of this camel?' One Ansaari Sahaabi (radhiallahu anhu) replied in the affirmative.
Nabi (sallallahu alayhi wasallam) said, 'That Allaah Ta`ala Who has made you the master of this camel you should fear Allaah Ta`ala regarding it. This camel is complaining about you that you leave it hungry and that you overburden it with work.'
Thereafter this Sahaabi paid more attention to this camel, fed it more and gave it more rest."
This narration from the Imaam Saheb had a great effect on Bakhshaw and his friends, because their daily lessons wherein they heard of Allaah Ta`ala and His beloved Rasulullah (sallallahu alayhi wasallam) inculcated a love and affection for Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam). Thereafter neither Bakhshaw nor his friends ever troubled the camels again.

THE BEST AND THE WORST

The master of Hadhrat Luqmaan Hakim once said to him, *"Slaughter a goat and bring me the two best parts of its body."* He slaughtered the goat and brought the heart and tongue to his master.
The master then instructed him to slaughter a goat and bring the two worst parts of its body to him. He slaughtered a goat and brought the Heart and tongue to his master.
The master exclaimed, *"How is it that you brought the same organs both times?"* Hadhrat Luqmaan Hakim (alayhis salaam) replied, *"My master, if the heart and tongue are pure, then there is no other part better than it in the entire body and if these two are spoilt, then there is no worst part than them. As long as they remain pure, they are the best and if they are evil than they are the worst."*

OPEN DOOR

Hadhrat Ahmed bin Abi Ghaalib (rahmatullah alayh) was a saint in the sixth century Hijri. People would frequently come to him for dua. One day a man came to him and told him regarding a certain thing, *"You should ask a certain person for this thing for me."* Ahmed (rahmatullah alayh) replied, *"My brother, stand beside me and perform two raka'ts of Salaat and ask Allaah Ta`ala. Why do you abandon a closed door for an open one?"*

Truly the door of Allaah Ta`ala is always open. This belief and yaqeen is lacking in the believers that they leave the Door of the Creator and run to the creation. We should endeavour to make it a habit interning towards this open door. Try it and see.

I REMEMBER EVERY SYLLABLE THEREOF, WHETHER HE REMEMBERS IT OR NOT

Imaam Ahmed bin Hambal (rahmatullah alayh) was famous buzrug. He was the Imaam of his time. The ruler of the time differed with him on an issue and had him fettered and arrested. He was to be whipped.
The incident of the lashing of Imaam Ahmed bin Hambal (rahmatullah alayh) is a very famous one in the Islamic history. Imaam Ahmed (rahmatullah alayh) was successful in this test placed to him by Allaah Ta`ala. He would sometimes comment, *"O Allaah Ta`ala! Have mercy on Abul Haitham. O Allaah Ta`ala! Forgive him. O Allaah Ta`ala! Overlook his sins."*
One day his son asked him, *"Who is this Abul Haitham, for whom you make dua?"*
He replied, *"You don't know him?"*
The son replied in the negative.
Imaam Saheb (rahmatullah alayh) then said, *"On the day when I was taken to be whipped, I noticed a man behind me who was puling at my clothes. I turned around and looked at him.*
"He then asked me, 'Do you know me?' I replied in the negative, to which he said, 'I am the famous pickpocket and thief, Abul Haitham. It is recorded in the State Records that on various occasions I was lashed 18 000 lashes (for my crimes), but I remained firm and steadfast in my desire for this lowly world and in obedience to shaitaan. You have been imprisoned for your stand on the Deen and for a very high purpose; therefore you should remain firm and bear with patience the lashes you are to receive.'"

This incident gave more impetus and courage to Imaam Saheb (rahmatullah alayh).
It is not known whether Abul Haitham remembered his own words or not thereafter but Imaam Ahmed (rahmatullah alayh) remembered well the words spoken to him on that field, which had a great impact on him.
This is the trait of a true believer that he never forgets a good deed done to him. He always remembers the good turns and favours done unto him. Whenever Imaam Ahmed (rahmatullah alayh) remembered this incident he lavished his duas on this benefactor of his.

IN THE DARKNESS OF SIN, TAKE THE LIGHT OF TAUBAH

Fudhail bin Ayaadh (rahmatullah alayh) was a famous buzrug and Aalim of the second century Hijri. He was a paragon of piety and acts of worship. He was a Muhaddith and Faqeeh of high learning.
The readers will find it very strange to note that this great Imaam was a dacoit in his former days. It was because of him that travellers halted during the nights. *"There is a fear of attack from the bandit Fudhail!"*
It was one incident of infatuation which caused his entire life to turn around. It has been recorded that he was attracted to a woman. He once scaled the wall and intended entering the house when he heard the sound of recitation of the Qur'aan Majeed. The reciter was reading this aayat,

"Did that time not come for the believers that their hearts fear with the Words of Allaah Ta`ala."
[Surah Hadeed, Aayat 16]

When Fudhail heard this he said, *"Yes my Rabb! Most certainly."* This single Aayat in the Qur`aan Majeed washed away all the filth of his previous life. He immediately repented and went on to become a great Imaam and Muhaddith of high rank. Thereafter whenever he would listen to or recite the Qur`aan Majeed, he would cry so profusely that anyone looking at him would feel sorry for him.

YOU WILL BE DUST

Hadhrat Umar (radhiallahu anhu) appointed Hadhrat Sa'eed bin Aamir (radhiallahu anhu) as the governor of Hims. After a period of time, some residents of Hims came to Hadhrat Umar (radhiallahu anhu), and he asked them, *"List the names of all your Fuqara, so that we may come to their assistance."*

They prepared a list, which contained the name of Sa`eed bin Aamir. He asked them, *"Which Sa`eed bin Aamir?"* They replied, *"Our Governor."* He asked, *"Your Governor is a Faqeer?"* They replied, *"Yes! Many days pass where no fire is lit in his house."* Upon hearing this, Hadhrat Umar (radhiallahu anhu) began to cry and sent a thousand dinaars for him.

As soon as Hadhrat Sa`eed (radhiallahu anhu) received this money, he immediately exclaimed, *"Innaalillahi…"* His wife asked, *"What is the matter, has the Ameerul Mu`mineen passed away?"*

He replied, *"The matter is even graver than that. The world has begun to come after me. Fitnah is coming at me. It desires to overtake me."*

His wife replied, *"The solution is simple, distribute it in the path of Allaah Ta`ala."*

The next day he distributed everything in the path of Allaah Ta'ala.

This was the state and rank of those Companions who had trampled upon their desires. We will never see the likes of this again.

THE LIGHTHEARTED CORNER

FOOD

Three friends were sitting at a meal, when the clouds started gathering above them. They decided amongst themselves that one of them should go and fetch an umbrella. Eventually one of them agreed to go on the condition that the other two not touch the food in his absence.

After five minutes when he had not yet returned, the other two decided that they will continue eating. Just as their hands started advancing towards the food, a voice was heard from behind the door, *"Be warned! If you start eating the food, then I will not go to fetch the umbrella."*

Mud and dust

A lady once told her neighbour, *"This alley is so filthy that when the children return from playing there, then they are always soiled with mud and dust."*

The neighbour responded, *"Yes sister! Just yesterday, I needed to wash the faces of twenty children before I could make out which one was mine."*

Letter of disappointment

A husband and wife were angry at each other and they were not on speaking terms. One morning the husband had some important work and needed to get up early. He wrote on a piece of paper, *"Wake me up at seven in the morning."* He placed this note at his wife's bedside.

The next morning when the husband awoke, he found that it was already eight o'clock. He was furious and when he jumped out of bed, he noticed a piece of paper next to his pillow, on which was written, *"It is already seven, wake up!"*

Driving with closed eyes
A passenger once mentioned to the taxi-driver, *"When you take a turn, then you swerve such that I fear for my life."*
The Taxi-Driver responded, *"Not to worry, sir! You should do like I do and close your eyes."*

Informal
"Eat, eat, there is no need for formality", a host told his guest.
"Brother, these rusgullas (type of sweetmeat) are many. The four which I have eaten are more than enough for me", the guest said.
"Like that you ate a dozen already, not that I'm counting, but eat another ½ dozen!" the host replied.

Remembrance
A Judge said to a criminal, *"I have seen you many times previous to this in court for crimes?"*
The criminal responded, *"This is truly your patronage sir, because nowadays, who remembers others?"*

To relate without verifying
The disease of relating without first verifying, has become so common nowadays, that whatever one hears, a couple other things are added thereon and related to others. Most of the time there is no truth in the matter. In the process of relating in this manner, we slander many innocent people. How much of harm do we not cause to others? Besides this, the sin of slander is worse than that of backbiting. In the Hadith this sin has been counted amongst the most destructive ones.

Generally, it is the habit of unlearned women to harbour ill-feelings for others. They conjure up evil thoughts of others in their minds, and believe it to be true—*this is what she meant! – She did this to embarrass me!* – etc., etc. In this way, she then relates all this to others. There is great sin in this. It is reported in the Qur`aan Majeed, *"O you who believe! Save yourselves from many suspicions, because some suspicion is sin."*
If any story reaches you, wherein some evil has been spoken of someone else, then what need is there to narrate this to others? To speak or listen to evil about someone else is considered as backbiting.
If there is a real need to narrate or hear something about someone, then it is necessary to first investigate and ascertain the truth and veracity of the information. Many a time people misunderstand information and report falsely and with much exaggeration.
Regarding those who spread false and unfounded rumours, the Qur`aan Majeed states, *"When there comes to them some matter regarding safety or fear, they divulge it. If they had only referred it to the Prophet, or to those charged with authority amongst them, the proper investigators would have tested it from them..."*
It is reported in the Tafseer of this Aayat that it refers to and warns such people who relate without having verified their story. It castigates those people who are hasty in reporting what they have heard and thrive in spreading stories, which are mostly untrue.
It is reported in a Hadith that whosoever has slandered a Muslim, will be suspended on abridge on the Day of Qiyaamah, until he/she clarifies and exonerates the accused and comes out of there cleansed. Coming out cleansed means one of two things—either the accused forgives the slanderer or the good deeds of the slanderer is transferred to the slandered person.

Therefore, as far as possible, you should save your tongue from relating and spreading such unfounded rumours. In fact, you should inculcate the habit of speaking less. The one who remains silent is safe. May Allaah Ta`ala make us all of those who safeguards their tongues. Aameen.

KEEP YOUR HEART VACANT FOR ALLAAH TA'ALA

A student, who travelled a far distance, once presented himself in the service of Hadhrat Sheikh Abdul Qaadir Jilaani (rahmatullah alayh). When he came he saw that he was wealthy, from the family of elites and living in an abode of luxury.
This person thought to himself, *"There can be no subservience to Allaah Ta`ala in all this!"* Anyway, since he had journeyed so far, he decided to stay.

One day a message came from a servant that a certain ship (belonging to the Sheikh), which was carrying thousands of rands worth of cargo, sank. Upon hearing this news, the Sheikh exclaimed, *"Alhamdulillah."*
After some time, another letter came from the servant that the ship which was rumoured to have sank, docked in the harbour and all the cargo is also safe.
Upon hearing this, again the Sheikh, exclaimed, *"Alhamdulillah."* The student was perplexed and sought permission to ask something of the Sheikh. Permission was granted and he asked, *"Hadhrat! This wealth of trade is never free of either one of two states. It is either Halaal or Haraam. If it Halaal, then what is the meaning of exclaiming 'Alhamdulillah' upon its destruction? And if it is Haraam, then what is the meaning of making shukr when it returned?"*

The Sheikh smiled and said, *"The wealth is Halaal and pure. However, the shukr was neither because of its destruction nor its return. When I heard that it was destroyed, I reflected in my heart and gauged what effect it had thereupon. When I pondered carefully, I realised that it had no effect on my heart. The same occurred when the cargo was saved.*
On both occasions, I made shukr and exclaimed 'Alhamdulillaah', thanking Allaah Ta`ala that loss and gain of worldly wealth has no effect on my heart."
Indeed, being unaffected and remaining aloof from any worldly attachment is only the work of Men of Haqq.

Friends! That person who is pleased with whatever Allaah Ta`ala decrees for him/her, will live a life of Jannat on earth.

SURAH AR-RAHMAAN

1. Children! You have been told that Surah Ar-Rahmaan is the Beauty of the Qur`aan Majeed. Can you tell which para this Surah is in?
2. How many Aayats are there in Surah Ar-Rahmaan?
3. How many Rukus are there in this Surah?
4. How many times does the Aayat: **فبأي الاء ربّكما تكذبان** appear in Surah Ar-Rahmaan?
5. Show any one virtue of Surah Ar-Rahmaan.

DESIRE

Everyone is seeking shade and relief from the blazing heat. The birds seek refuge in their nests and people seek shade in their homes from the scorching heat of the sun.
Close to my home, there is a bicycle shop, where a boy works. He has been working there for the past ten years.
Today, as I was returning home from school, my eyes fell on this little boy who was doing his work in this scorching heat. I was indeed astonished. I had always wondered that this was the age where he ought to be schooling, but it appeared that he had no desire to go to school. Thinking this, I entered the house.

I would always see him on my way to and back from school. Sometimes his teacher would call for him to bring something and sometimes his child will come and say something.
At times he would be late and his teacher would smite him with a shoe, and this sight would leave my blood cold. He would eagerly look at me going to school and at times I desired to meet him.

As Allaah Ta`ala willed it, one day my bicycle needed repairs. My father gave me some money to have it repaired; otherwise he told me I would have to walk to school.
I took my bicycle to that shop. I waited and hoped that the little boy would come and repair it for me. As he made his way towards me, his employer called him, he ran to see what was needed of him and came back, hardly had he returned, when he was called again. Like this it continued for a time, such that I hardly got ½ a word in with him.
I asked him about his work, when his employer came out from the top. The little fellow had barely managed to work on my bicycle, when his employer barked, *"Don't you have any shame! The gentleman was sitting and waiting so long."*
I watched this scene with great surprise. The little fellow did not even say to his employer that he had been delegating all sorts of other work for him and hardly gave him a chance to attend to the customers. The little fellow merely remained silent and continued working.

The employer quickly repaired the bicycle and stated his fee. I gave the money and returned home. I remember well, that towards the end of June, the heat became very intense and unbearable, when one day there was a knock on the door. I had just partaken of my meals and was resting, when I thought o myself who will want to go out of the room in this heat.
Anyway, I had to eventually get up and I went to answer the door. When I opened the door, I saw this youngster. Immediately upon seeing me he exclaimed, *"Dear brother, my employer requests some cold water."*
I called him inside and indicated that he sit on the chair. He refused saying that he is no accustomed to that and he sat down on the floor.
I asked him his name. He replied, *"Brother, whatever is my name, 'small one' or 'kaka' (meaning one grown old in masters home), these are my names."*
I insisted on knowing his real name. I asked him again. *"Tanweer"*, he replied.
"Tanweer, why don't you go to school? Don't you have a desire to learn?" I asked.
He said, *"Brother, I also have a desire that I attend school like other children and to wear clean clothes."* I questioned him further and he replied.
He then asked permission to leave and I told him that it is very hot outside. He said, *"Brother, what is the heat to the likes of us? Please give me the water quickly; otherwise my employer will beat me."*
I then repeated my question, *"Will you go to learn?"* He then looked at me forlornly and replied, *"My step-mother will not allow me to go learn."*
I asked in surprise, *"Step-mother?"* He then said, *"I was alone at home when my father had gone to work and my mother and sister were in the neighbouring village to attend a Nikah. They were involved in an accident, which claimed their lives. I cried bitterly for the first time in my life. I have heard that those people who are beloved to Allaah Ta`ala, He takes away first.*
Brother, do you know that my mother had great love and affection for me? One day, whilst she was preparing food in the kitchen, some gravy fell on my hands. She immediately wiped it off and with her bare hands closed the hot pot, which caused her to scald herself.
Brother, one day my mother brought me a bat. My mother has now gone to Allaah Paak. Brother, my mother would tirelessly fulfil every desire.
Four months after this, my father brought a new mother. When I was in second grade, my step-mother said to me, 'Son, you should leave school. I will teach you.'
That evening when my father came home, she said to him that she will teach me and later enter me into high school. My father accepted and my chance at education was extinguished forever. My

father has also passed away now and my step-mother has three children. We live in a rented house and my step-brother and sister are schooling.
In the mornings I sell newspapers and do some work in the evenings and they all live off me."
Saying this he started crying and my eyes also welled with tears. I told him, *"You are going to learn!"*, and he shook his head.
I told him that I am going to admit him and his step-brother and sister in school the next day. He was very happy and took his water and went away.

THE LAMENT OF THE OPPRESSED

The night was very deep and people were sleeping contently in their beds, when slowly sounds starting creeping out of Yaasir's bedroom. These were not the sounds of people; rather it was the sounds of Yaasir's old and fatigued Kitaabs. Yaasir seldom, if ever, covered his kitaabs. When he did cover them, then the covers never lasted long enough and would be torn off. The poor kitaabs would then last for years like this.

The first Kitaab spoke, *"O Allaah Ta`ala! I regard myself in a sad state. I have been kept so badly. When the other clean and neat Kitaabs look at me they pull their faces!"*
The second Kitaab, which was an Urdu kitaab, spoke, *"Yaasir is a student. He must have learnt that 'cleanliness is half of Imaan'. Cleanliness does not only refer to the body, rather it applies to everything, even us!"*
The third Kitaab spoke, *"This Kitaab is so clean and neat (because it was Yaasir's friend's kitaab). It does not even speak; perhaps it is arrogant and haughty."*

Yaasir's friend's Kitaab spoke, *"I can speak, but I am not proud. When I look upon all of you, I feel grieved."* One large kitaab which was kept at Yaasir's bedside, wanted to listen to what was carrying on, but since it was very far from the other kitaabs, it leant forward to listen. You can guess what happened next?
As it moved slightly forward, it fell, clash bang! Onto Yaasir's face. Yaasir got up with a frightening shock. He looked around the room and realised that tonight he had forgotten to off the lights. He was scared and laid down again trying to sleep. However, he could not fall off to sleep. Then he heard the voices. The big Kitaab said, *"I was coming to you - to listen to your conversation."* Another Kitaab called out, *"We were just saying that Yaasir keeps us in a deplorable state. He tears our covers, whereby we feel ashamed."*
Yaasir then understood that his kitaabs are talking to each other. He was astonished that kitaabs could talk at all. He decided to listen to their conversation. The large Kitaab then spoke to Yaasir's friend's kitaabs and said, *"You are so neat and clean, that sometimes the teacher licks you up to read from. Whilst we, on the other hand, let alone picking us up to read from, he turns his face at us."*
How many times, has the teacher not warned Yaasir that his kitaabs are unkempt, but Yaasir never paid attention to them. Today as he is listening to the kitaabs speaking, he feels ashamed.

Yaasir's friend's kitaabs spoke, *"Yes, I am very pleased when the teacher takes me to read from."*
And then another voice spoke out, *"Hear me out!"* All the kitaabs looked down at the source of the voice and realised it was Yaasir's shoes speaking, which Yaasir had flung under the bed upon his return from school.
He said, *"I also feel ashamed like the rest of you. Whilst the rest of the shoes are well polished and shining, they all look at me with disgust."*
All the kitaabs spoke in unison, *"Yes brother. Just as all of us feel ashamed, so too must you also feel."*
When Yaasir heard the shoes speak, his mind went to his mother's words, who scolds him daily to have his shoes polished. But he never pays attention to anyone's advices or feels ashamed at his

shoes. But today, whilst listening to his shoes speak; he feels a tinge of shame. His mother has also now abandoned the idea of constantly telling him about his shoes.

The shoe spoke again, *"This is indeed strange boy. If he has to keep us well groomed and maintained, then we will last a long time. The same is the case with humans, that if they do not eat they will die. Likewise, if he has to polish me regularly, I will give him long and beneficial service. May Allaah Ta`ala grant this boy understanding."*
The smallest Kitaab, which had remained silent until now, spoke, *"He who is himself so filthy and dirty, what hope is there of getting cleanliness from him?"*

Yaasir was himself a dirty, untidy and unkempt boy. He would seldom take a bath. His mother would constantly nag him, but who does he ever listen to?
The Islamic Kitaab spoke out, *"Look, even Allaah Ta`ala says in the Qur`aan Majeed that He loves those who keep clean."*
The kitaabs started to lament and call out, *"O Allaah! Grant Yaasir the guidance to keep himself and all of us neat and clean."* All of them then said in unison, *"Aameen, Thumma Aameen."*

Naasir now felt thoroughly ashamed after listing to all this talk. How will he ever get any sleep? Before he realised it was dawn. The first thing Yaasir did was to take out his neatly ironed clothes from the cupboard and place the down neatly. He then realised that he has such nice clothing, and yet he preferred to stay dirty and unkempt. He then went for a bath and performed his Salaat.
Since today was a holiday, everyone in the house was sleeping. When Yaasir's mother awoke, she was astonished to see that Yaasir neat and clean.
After partaking of breakfast, Yaasir told his mother, *"Mother dear, could you please give me some money so that I may buy some covers for my books."*
Yaasir's mother was ecstatic that her son now had the sense to keep clean and also consider his kitaabs. She happily gave him some money and said that she will help him in covering his kitaabs. Yaasir also told his mother that he wanted to polish his shoes and his mother was extremely pleased.
His mother told his that there was polish in the house. *"Come I will polish your shoes for you"*, she told him. Remaining clean has an effect on people. Everyone loves those who are clean and neat.
Yaasir told his mother, *"Mother Dear, I feel very ashamed, but as of now, I am going to keep clean and keep my kitaabs, shoes and everything else of mine neat and tidy."*
His mother said, *"Well done!"* She then embraced him lovingly and made shukr unto Allaah Ta`ala that He had granted Yaasir the understanding.

Yaasir told his mother that he will cover his books himself and that he will polish his shoes. By the evening, all his kitaabs were covered and his shoes were shining. It almost appeared that they were all thanking him.

Friends! The lesson we learn from this is obvious and clear. We should now look at ourselves and see how much of cleanliness and neatness we have in our lives.

THE SIGH GOES AND BRINGS MERCY FROM THE SKY

There was a man in Damascus who used to earn by hiring his donkey out. One day someone came to him and said that he needed to go to someplace, and the man should take him there.
He seated the man on the donkey and started walking with him. The man told him to go toward a deserted path. The owner of the donkey said that he did not know this path.
The man told him, *"I know this path, it is a shorter route."* As they progressed further, the man climbed off the donkey and withdrew a dagger intending to kill the owner of the donkey. The poor man, pleaded with the other that he leave him alone and take the donkey and whatever is on it. The

robber did not relent. He told the donkey-owner, *"That I am going to take anyway, but I want to kill you as well."*
The donkey-owner then requested that he be allowed to perform two Rakaats of Salaat, to which the robber agreed and told him to make quick.
The donkey-owner explaining his plight states, *"I stood for Salaat, but due to the fear, I forgot to recite whatever needed to be recited in Salaat. I could not remember a single word from the Qur`aan Majeed. And then all of sudden, Allaah Ta`ala inspired me with the following words, 'Who is there to answer to the call of the one in difficulty when he calls, and to remove (his) hardship?'* [Surah Naml, Aayat 62]

And then suddenly a mounted horseman arrived with a spear in his hand. He plunged the spear into the chest of the robber, who died on the scene. I asked the horseman who he was and he replied, 'I am the slave of That Being Who listens to the dua of the calamity-stricken and removes their plight.'"

Indeed, Allaah Ta`ala quickly accepts the dua of the oppressed. When the sigh of the oppressed is made, then its acceptance follows without much delay.

THE DWELLER OF THE GARDEN

During the era of the Sahaabah (radhiallahu anhum), there was an Abyssinian slave working in an orchard. When his food came, then a dog would come and stand beside him.
The slave threw a piece of bread for the dog, which devoured it and continued standing there. The slave then threw a second and third piece of bread and then continued working in the garden.
Hadhrat Abdullah bin Ja`far (radhiallahu anhu) happened to be standing nearby and he saw this entire episode. He asked the slave, *"How many pieces of bread are served to you daily?"*
He replied, *"Three."*
Hadhrat Abdullah asked him, *"Why then do you give up all three pieces?"*
The slave replied, *"Actually, there are no dogs in this vicinity. This dog must have travelled far to get here, so I deemed it inappropriate to allow it to return hungry."*
Hadhrat Abdullah (radhiallahu anhu) then asked him, *"What will you eat today, then?"*
He replied, *"What difficulty is there in one day's hunger?"*

Hadhrat bin Ja'far (radhiallahu anhu), who was well known for his generosity, exclaimed, *"People say that I am generous, whereas this slave is much more generous than I am."*
He then bought the slave and the garden from their owner, set the slave free and gifted the garden to him.

QUESTIONS REGARDING THE SAHAABAH (radhiallahu anhum)

11. Which Sahaabi (radhiallahu anhu) was it that, because of a sensitive skin ailment, was allowed to wear silk clothing, owing to necessity?
12. Which Sahaabi (radhiallahu anhu) was deputed with the task of distributing the Water of Zam Zam on the occasion of Hajjatul Wida?
13. Which two Sahaabah (radhiallahu anhum) were called Sheikhain?
14. Which three Sahaabah (radhiallahu anhum) were called 'Ubbadala Thalaatha'?
15. Which Sahaabia (radhiallahu anha) was titled Ummul Fadhla?

THE CHANGING OF TIMES

A man once sat down to partake of a scrumptious meal with his wife, when a beggar came to the door. The man found this inappropriate and closed the door on the beggar's face.

The poor beggar had to return empty-handed.
As time progressed this wealthy man lost all his wealth and became a pauper. He lost everything, even his wife had separated from him and she eventually married someone else. This woman and her (new) husband were one day sitting down for a scrumptious meal when a beggar knocked on the door.
The husband said, *"Give him this food."* After she had given him the food, she returned crying. When her husband asked her the reason for her crying, she replied, *"The beggar was my previous husband. I cried upon seeing him in this condition."* She then related the incident of his shunting a beggar.
The husband then said, *"I take an oath in the Name of Allaah Ta`ala! I was that beggar (whom he shunted all those years ago)."*

UPBRINGING

It was during the childhood days of Hadhrat Shah Ismail Shaheed (rahmatullah alayh), when his father was once taking him somewhere. On the way, his eyes fell on a man who was leading a dog. The man was displaying an intense affection towards the dog, such that it appeared that the two of them (man and dog) were the best of friends.
Hadhrat Shah Saheb (rahmatullah alayh) spoke from his father's shoulders, *"O man, if you display such proximity and closeness to a dog, then the angels of mercy will not come near you, because Nabi (sallallahu alayhi wasallam) said, 'The angels do not enter that home wherein there are pictures and dogs.'"* [Mishkaat Shareef, page 385]
The man immediately retorted, *"Young man! That is true, the angels will not come (near me), hence death will not overtake me, and I will be saved from dying."*

Hadhrat Shah Saheb then aptly replied, *"Poor soul, you are living in a deception. None can escape death. You will die at your appointed time. The only thing is that the angels of mercy will not to remove your soul. Those angels that remove the souls of dogs will come to remove yours."*

This incident shows us that proper Islamic upbringing is of utmost importance. In childhood the desire and love for ibaadat is imbibed and dislike for sin is embedded in the heart.
This was the blessing of the upbringing that Hadhrat Shah's father reared him with that he showed the dislike for the man's close relationship with a dog, and also that he was able to immediately give the witty and apt reply. May Allaah Ta`ala instil this ability in all parents to rear their children properly.

Another point is that every person should have an affinity and love for the words and advices of Nabi (sallallahu alayhi wasallam). As Hadhrat Shah Saheb (rahmatullah alayh) correctly mentioned that Nabi (sallallahu alayhi wasallam) forbade the usage of pictures.
Besides this Hadith there are numerous others wherein Nabi (sallallahu alayhi wasallam) warns us against this.
In this regard, Hadhrat Abdullah ibn Masood (radhiallahu anhu) states that he heard Nabi (sallallahu alayhi wasallam) saying that a severe punishment awaits the person who draws animate objects.

Notwithstanding such severe warnings, Muslims are still unaffected and unconcerned. Our homes, shops and surrounding are full of pictures of animate objects.
Whenever there appears the need to advertise some goods, then pictures of the most beautiful and attractive models are used.
May Allaah Ta`ala safeguard the Muslims. May He imbibe in them the concern for the Aakhirah, and save them from all sins, especially from the curse of making pictures.

LOVE FOR NABI (SALLALLAHU ALAIHI WASALLAM)

Someone asked Hadhrat Ali (radhiallahu anhu) how much love he had for Nabi (sallallahu alayhi wasallam). He took an oath in Allaah Ta'ala's Name and said, *"Nabi (sallallahu alayhi wasallam) is more beloved to us than our wealth, children and mothers. He is more beloved to us than the ice-cold water which quenches the thirst."*

He has spoken most truly. In reality, this was the condition of the Sahaabah (radhiallahu anhum). Why should it not be so when these personalities had perfect Imaan? Allaah Ta`ala states, *"Say, if it be that your fathers, your sons, your brothers, your wives, your families, the wealth that you have gained, the trade in which you fear a loss, or the homes in which you delight are dearer to you than Allaah of His Rasool, or striving in His Path, then wait until Allaah brings about His Decision. And Allaah does not guide the rebellious."* [Surah Taubah, Aayat 24]
This Aayat warns that the love for Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) be greater than all other things.

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) said that there are three things which, if found in a person, he will taste and fell the sweetness of Imaan. The one is that he must have greater love for Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) over and above everything else. Secondly, if he displays affection for anyone, it must be for the Pleasure of Allaah Ta`ala. Thirdly, it must be so difficult for him to return to kufr as it is to fall into a fire.

Hadhrat Umar (radhiallahu anhu) once told Nabi (sallallahu alayhi wasallam) that besides himself, he loves Nabi (sallallahu alayhi wasallam) over everything else. Nabi (sallallahu alayhi wasallam) said that no person can be a true Mu'min until he loves the Rasool of Allaah Ta`ala (sallallahu alaihi wasallam) more than he loves even himself. Hadhrat Umar (radhiallahu anhu) said, *"O Rasulullah (sallallahu alayhi wasallam)! You are more beloved to me than my ownself."* To which Nabi (sallallahu alayhi wasallam) said, *"Now, Umar!"*
The Ulama have given two interpretations to this: That is, your Imaan is complete now and secondly, it was an admonition that this realisation only dawned on him now to love Nabi (sallallahu alayhi wasallam) more than himself, whereas it was not there before.

Hadhrat Sahl Tastari (rahmatullah alayh) said that the person, who does not make Nabi (sallallahu alayhi wasallam) his Wali at every step and does not regard him as the owner of his soul, will not taste the sweetness of Sunnat.

A Sahaabi (radhiallahu anhu) once came to Nabi (sallallahu alayhi wasallam) and asked when Qiyaamat will fall. Nabi (sallallahu alayhi wasallam) asked him if he was prepared for Qiyaamah that he is asking about it. He replied, *"O Rasulullah (sallallahu alayhi wasallam)! I do not have many Salaats, fasts or sadaqah, however the love for Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) is in my heart."*
Nabi (sallallahu alayhi wasallam) replied, *"On the Day of Qiyaamah you will be with those you love."*
Hadhrat Anas (radhiallahu anhu) said that the Sahaabah (radhiallahu anhum) were extremely overjoyed with this statement of Nabi (sallallahu alayhi wasallam). And why should they not be pleased when the love for Allaah Ta`ala and Nabi (sallallahu alayhi wasallam) flowed in their blood and was inherent in them?

Initially the home of Hadhrat Faatimah (radhiallahu anha) was a distance away from Nabi (sallallahu alayhi wasallam) and he expressed the desire that her home be brought closer to him. She requested that since the house of Hadhrat Haaritha (radhiallahu anhu) was closest to Nabi (sallallahu alayhi wasallam); he should request that Hadhrat Haaritha exchange with her house.

Nabi (sallallahu alayhi wasallam) said that since he had affected an exchange with Hadhrat Haaritha (radhiallahu anhu) previously, he felt shy to ask again.
Hadhrat Haaritha (radhiallahu anhu) was informed of this desire of Nabi (sallallahu alayhi wasallam) and he immediately presented himself before Nabi (sallallahu alayhi wasallam) and said, *"O Rasulullah (sallallahu alayhi wasallam)! I know that you desire to have Faatimah close to you. My homes are at your disposal. No other house is closer to you. You may take from them whichever you please. O Rasulullah (sallallahu alayhi wasallam)! My wealth and I belong to Allaah Ta`ala and His Rasool.*
O Rasulullah (sallallahu alayhi wasallam)! I take an oath in Allaah Ta`ala. That wealth of mine which you take is more beloved to me than what is left behind."
Nabi (sallallahu alayhi wasallam) said that he is speaking the truth and he gave him many duas of blessings and exchanged a house with him.

A Sahaabi (radhiallahu anhu) once came to Nabi (sallallahu alayhi wasallam) and told him, *"My love for you is more than my own life, family and wealth. When I am with my family and the thought of you comes to mind, then I become restless, until such time that I come before you and in your presence. I am always in that worry that one day you will pass away and I will also pass away, but you will be on the rank of the Ambiyaa (alaihimus salaam) – in the Hereafter – and then I will never again set eyes on you."*
Nabi (sallallahu alayhi wasallam) remained silent in reply to this Sahaabi (radhiallahu anhu) until Hadhrat Jibraeel (alaihis salaam) came with the Aayat, *"He who obeys Allaah and His Rasool, will be with those upon whom Allaah had favoured, amongst the Nabis, Siddiqeen, Shuhadaa and Saliheen. What a favourable companions. That is the virtue from Allaah and Allaah is All Aware (of what you do)."*

Such incidents regarding the Sahaabah's (radhiallahu anhum) love for Nabi (sallallahu alayhi wasallam) are plentiful. And in these cases Nabi (sallallahu alayhi wasallam) recited this Aayat.

One Sahaabi (radhiallahu anhu) once came to Nabi (sallallahu alayhi wasallam) and said that his love for Nabi (sallallahu alayhi wasallam) is so intense that if he does not come to see Nabi (sallallahu alayhi wasallam) at that very moment, then he feared his soul may depart. He said that he feared that even if he goes to Jannat, then he will be on a lower level than Nabi (sallallahu alayhi wasallam) and may not see him, and this weighed heavily on his soul.
Nabi (sallallahu alayhi wasallam) recited this Aayat for him.
It is reported in one narration that a Sahaabi (radhiallahu anhu) once came in the presence of Nabi (sallallahu alayhi wasallam) and he was very grieved. Nabi (sallallahu alayhi wasallam) asked him the reason for his grief. He replied that he was very concerned about something and Nabi (sallallahu alayhi wasallam) asked him what his concern was.
He replied, *"O Rasulullah (sallallahu alayhi wasallam)! We are in your presence morning and evening. We are blessed with your company and sit in your gatherings. But, tomorrow (hereafter), you will be on the level of the Ambiyaa (alaihimus salaam), and then we will not see you."*
Nabi (sallallahu alayhi wasallam) remained silent, and when this Aayat was revealed, Nabi (sallallahu alayhi wasallam) called him and recited it to him also.

It is reported in one narration that many Sahaabah (radhiallahu anhum) had this complaint, to which Nabi (sallallahu alayhi wasallam) recited this aayat.

It is reported in a narration that the Sahaabah (radhiallahu anhum) asked, *"O Rasulullah (sallallahu alayhi wasallam)! It is obvious that a Nabi enjoys more virtue than his Ummatis, and that his stage will be higher in Qiyaamah. In which way can they be united?"*
Nabi (sallallahu alayhi wasallam) told them that the people from the higher stages in Jannat will visit those on the lower levels. They will sit with them and talk, etc.

Nabi (sallallahu alayhi wasallam) said that such people will come after him, who will have such love for him (sallallahu alaihi wasallam), that they will be prepared to sacrifice their family and wealth just to be able to see him.

The daughter of Hadhrat Khaalid (radhiallahu anhu) said that whenever her father lay down to sleep, sleep would not overcome him. He would think about Nabi (sallallahu alayhi wasallam) and yearn for him. He would take the names of the Muhaajir and Ansaar and reminiscence about them, saying that they are his seniors and juniors. He would say that his heart aches to be with them and he would yearn for an early death so that he may be reunited with them.

Hadhrat Abu Bakr (radhiallahu anhu) would tell Nabi (sallallahu alayhi wasallam) that he had a greater desire that the uncle of Nabi (sallallahu alayhi wasallam), Abu Taalib, embrace Islaam, than his own father, because he knew that this (the Islaam of Abu Taalib) would bring happiness to Nabi (sallallahu alayhi wasallam) - he preferred the happiness of Nabi (sallallahu alayhi wasallam) over his own.
Hadhrat Umar (radhiallahu anhu) told the uncle of Nabi (sallallahu alayhi wasallam), Hadhrat Abbaas (radhiallahu anhu), that he was more pleased with his (Hadhrat Abbaas's) coming to Islaam than that of his own father, because his coming to Islaam was more beloved to Nabi (sallallahu alayhi wasallam).

Once when Hadhrat Umar (radhiallahu anhu) was doing his nightly rounds (after becoming Khalifah), he overheard an old lady, who was knitting, recite some couplets, which meant, *"Indeed, you O Rasulullah (sallallahu alayhi wasallam) would spend the nights in Ibaadat and spend the last portion of the nights in crying. If only I knew whether I and my beloved will ever meet up again, because death occurs in different conditions. I know not in what condition death will overtake me, and whether I will ever meet up with Nabi (sallallahu alayhi wasallam) again."*
When Hadhrat Umar (radhiallahu anhu) heard this, he also began crying.

The incident of Hadhrat Bilaal (radhiallahu anhu) is famous that when he was on his death-bed, his wife would lament and he would say that this is a joyous occasion for tomorrow he will be meeting with Rasulullah (sallallahu alayhi wasallam) and his Sahaabah (radhiallahu anhum).

When Hadhrat Zaid (radhiallahu anhu) was being hanged on the stake, Abu Sufyaan taunted him and asked whether he would he not like that Nabi (sallallahu alayhi wasallam) be in his place. Hadhrat Zaid (radhiallahu anhu) replied, taking an oath in Allaah Ta`ala's Name, that he would not even like a thorn to prick Nabi (sallallahu alayhi wasallam) whilst he (Hadhrat Zaid) was sitting comfortably in his home. Abu Sufyaan commented that he never saw anyone display that much love and affection as the Companions of Nabi (sallallahu alayhi wasallam) show for him, his entire life.

The Ulama have listed many signs which demonstrate love for Nabi (sallallahu alayhi wasallam). Qaadhi Iyaadh (rahmatullah alayh) states that if a person loves a thing, then he gives it preference over all else, otherwise that such is mere lip-service.

Love for Nabi (sallallahu alayhi wasallam) is demonstrated by one main and important factor, and that is to follow in his footsteps, choose his Path and obey his statements and actions. He should bring into action the injunctions of Nabi (sallallahu alayhi wasallam). He should abstain from that Nabi (sallallahu alayhi wasallam) had prohibited. He should follow the Sunnat of Nabi (sallallahu alayhi wasallam) in all conditions – happiness, grief, affluence and poverty.

It is stated in the Qur`aan Majeed, *"If you love Allaah, then follow me (i.e. Muhammad - sallallahu alaihi wasallam), then Allaah will love you and forgive your sins. Allaah is Most Forgiving, Most Merciful."*

QUR'AANIC QUESTIONS

1. How many Surahs are there in the Qur`aan Majeed?
2. Which were the first Aayaat to be revealed?
3. Which was the first complete Surah to be revealed?
4. Which was the last complete Surah to be revealed?
5. Children! Normally every Surah begins with *Bismillah* at the beginning. Which surah dos not have *Bismillah* at its beginning?
6. Which Surah has *Bismillah* in the beginning and also in it?

THE EFFECT OF TAUBAH

Hadhrat Muaawiyah (radhiallahu anhu) always used to wake up for Tahajjud Salaat. One morning his eyes did not open at the time of Tahajjud and he missed the Salaat. Because this was the first time he had ever missed his Tahajjud Salaat and he was always regular in its performance he was extremely saddened and struck with grief. The entire day, he cried and lamented, *"O Allaah! I had missed my Tahajjud Salaat."*
The next morning, as the time for Tahajjud drew up, a pious-looking person came to him and woke him up for Tahajjud Salaat. Hadhrat Muaawiyah (radhiallahu anhu) immediately awoken and asked the man who he was, and how he came to be there.
The man replied that he was the infamous Iblees and shaitaan. Hadhrat Muaawiyah (radhiallahu anhu) told him that his job was to turn people away and not to lead them to good deeds, so how is it that he is waking him up.
Shaitaan told him not to engage in too much talk and hasten to perform his Tahajjud Salaat and continue with his daily chores. Hadhrat Muaawiyah (radhiallahu anhu) insisted on knowing the reason for his coming to wake him up. He told shaitaan that he will not leave him alone until he divulges the reason for coming to wake him up for Tahajjud Salaat.
Eventually, shaitaan said, *"The actual reason is that last night I had placed you in a careless mood and made you miss your Tahajjud Salaat. The result was that you remained in grief the entire day and cried so much and grieved so, that the stages you attained through this grief was such that you never would have attained had you just woke up for Tahajjud Salaat. This was a hopeless cause for me; therefore I decided to rather awaken you today, so that no further means for rising of your stages is created."*

Friends! Just see the effects of sincere Taubah. All of us commit sin, but the true Muslim and believer is that one who repents and makes Taubah after having committed a sin. We should also try to inculcate in our lives that whenever we commit any small (or major) sin, we should immediately hasten to seeking Allaah Ta`ala's forgiveness.

THE NAME OF ALLAAH TA'ALA

The meaning of the word *"Ukhdood'* is trench (a large deep dug out area of ground). As the under-mentioned story narrates, there was a kaafir king who had dug a trench and lit a big fire therein in order to burn the believers alive. In relation to this, these kuffaar were called the *"As-haabul Ukhdood"*.

There is only place in the Qur`aan Majeed where the incident of the *As-haabul Ukhdood* is mentioned and that is in Surah Burooj.

There was a king in the days gone by, who had a sorcerer in his court. This sorcerer was a personal friend to the king and he rendered his services to the king as well. When this sorcerer became old, he requested of the king to choose a young and intelligent lad for his to train in the art of sorcery, so that he may continue this duty after his death.
The king appointed one such boy, who began learning the art of sorcery from the sorcerer. This boy would walk every day to the sorcerer's house in order to take lessons. On his way, there lived dervish (person who always engages in Allaah Ta`ala's ibaadat), and this young lad would see this dervish on ay to and from the sorcerer. One day, the lad saw the dervish performing some form of ibaadat, which appealed greatly to him, so he entered the abode. He was very affected by the habits and character of the dervish.
Every day this lad would stop by at the dervish, on his way to and from the sorcerer. This resulted in the lad being late, and this angered the sorcerer and the king.
The lad complained to the dervish and told him of his situation. The dervish told him not to divulge to them about him. He gave the boy a plan and told him that when he is late in the mornings, then he must tell the sorcerer that his house-folk had delayed him and when he returned home late in the evening; he must say to his family that the sorcerer kept him up.
This continued for some time, that the boy learnt Deen and good character from the dervish and sorcery from the sorcerer.

One day a strange occurrence took place on his way. A large and fearsome animal was blocking the people's path and not allowing them to pass through. A thought came to the lad's mind that today was a perfect opportunity for him to test whether the teachings of the dervish are Haqq or that of the sorcerer.
He picked up a stone and said, *"O Allaah! If in Your Opinion the Deen of the dervish is Haqq as compared to that of the sorcerer, then allow the animal to be destroyed by this stone."* Saying this, he flung the stone at the animal. The stone barely touched the animal when it fell down dead, and the people could continue on their way.
The lad then related the entire incident to the dervish. The dervish then told the lad, *"My boy! You have surpassed me, but I fear that you will be put to a great test. Remember, if such an occasion arises then you must not divulge my existence to anyone and never mention your coming to me (for lessons). You must never leave the sanctity of patience and steadfastness."*

On the other hand the boy's bravery and mastery quickly spread amongst the people and he became famous. It became common knowledge amongst the masses that the boy possessed strange and wonderful expertise. People flocked to him for all sorts of ailments and problems. He would cure the blind, ill, etc. by taking the name of Allaah Ta`ala.

There was a blind courtier of the king. He heard of this boy's miracles and went with much wealth and gifts to the boy and requested that he cure him of his blindness. The boy plainly said that he has no means to cure and that cure comes only from Allaah Ta`ala, The One. The boy told him that if he brings Imaan in Allaah Ta`ala and worship none but He, then he will make dua to Allaah Ta`ala to cure the man of his blindness. When this desperate man heard this he accepted and became a Muslim. The lad then made dua for him and he regained his sight.

The next day when he entered the king's palace, the king was astonished and asked him how he came to be cured of his blindness. The man said, *"O king! My Rabb has granted me cure."* The king said, *"I am your Rabb!"*
The courtier replied, *"No! In fact, my, yours and the entire universe's Rabb has granted me cure."*
The king asked in anger, *"What! Do you another Rabb besides me?"*
The man said, *"Yes O King! My and your Rabb is The One who had created the earth, sky and entire universe."*

Upon hearing this, the king had the courtier arrested and inflicted all sorts of punishments on him. Eventually due to severe torture, the man relented and gave the incident of the lad.
The king called the lad to his court and asked him, *"My boy! I believe that you cure people of blindness and leprosy through sorcery?"*

The boy retorted, *"King! Wherefrom can I get such power? All this is achieved through the means of Allaah Ta`ala, The One."*
The king asked, *"Besides me you have another Rabb?"*
The boy said, *"That Being, Who is One, is my and your Rabb."*
The king then ordered torture for the lad as well. Under severe pressure, the boy eventually told them about the dervish.
The dervish was found and brought before the king, who ordered him to abandon his Deen. The dervish never accepted this and he was eventually martyred.
They then turned on the boy and told him to abandon the Deen of the dervish, but the lad refused in no uncertain terms.
The king ordered that the boy be taken to some high mountain and flung off from there so that his head may be crushed. When the kings henchmen took the boy up to the mountain-peak, the boy made a dua to Allaah Ta`ala, *"O Allaah! You assist me against these people."*
No sooner had he made this dua, there was a tremor on the mountain and the king's men all feel to their death. Only the boy survived and he returned to the king's palace, safe and sound.
The king asked him the whereabouts of those he sent with him. The boy said, *"Allaah Ta`ala had assisted me against them and destroyed all of them."*
The king was infuriated and ordered that they take the boy and drown him in the sea. When the king's men and the boy were out at sea the boy again made a dua for Allaah Ta`ala to save him, and there was a sudden storm which tossed the boat, flinging each of the king's men into the sea. Only the boy survived and he returned, once again to the king.
The king asked him what happened and he gave the same reply as the last time, then he said, *"King! You will not be able to kill me, unless you do as I advise you."*
The king asked the boy what plan he had in mind and the boy said, *"O king! You should call all the people to witness my death by placing me on a raised platform and tying me to a stake. You should then take an arrow from my quiver and say, 'Bismillahi Rabbil Ghulaam' (In the Name of Allaah Ta'ala, the Rabb of this boy), and strike me therewith. This is the only way I will die."*

The king followed his advice to the tee and called the entire kingdom and did as the lad had instructed. After doing as they were told, the boy passed away.
When the people all saw this scene, they all called out in unison, *"We believe in the Rabb of this boy."*
In this way all of them became Muslim. The kings close consorts told him that the thing he feared most had in fact happened and all his subjects had become Muslims. When the king realised this, he was beside himself with anger and instructed that in each town a trench be dug and a fire lit therein. Thereafter all the residents must be called and asked to abandon this new Deen. Whosoever rejects Islaam, will be left alone and whosoever remains steadfast must be flung into the fire.

The people did not reject the faith and they were flung one by one into the fire. Amongst them a lady was brought who had a baby in her arms. When she was brought close to the fire, she hesitated for love of her child, and miraculously, the child spoke out, *"O Mother! Bear it with patience, and jump into the trench without any fear. You are on Haqq and these people are on baatil."*

In this way, on this king's orders more than 20 000 oppressed people were martyred. This incident occurred in the city of Najraan in the country of Yemen. The lad's name was Abdullah bin Taamar and the king's name was Zonawaas. His actual name was Zur`a. after taking the throne he became famous as Yusuf Zonawaas. His father's name was Tabaan Asad and his title was Abu Karb.

The kings of Yemen were known as ‘Taba’’. This is the reason why in the books of history, this family was known as Tabaa’iya Yemen.

Friends! Just see how a little boy sacrificed his life for this Deen. The result of this sacrifice was that Allaah Ta`ala made thousands of people accept Islaam because of his sacrifice. Remember that the person who spends his entire life calling people to Allaah Ta`ala, he will be made the means of Hidaayat of others at the time of his death.

GUESTS

In a village not far from the city, there was a couple who had a bit of a tiff. Their quarrel had barely been finalised when they received some guests. The husband welcomed them and told them to sit, whilst he told his wife that a certain family had arrived and that she should prepare a meal. She was angry. She told him that the food is for him and not for the guests.
He was now very concerned, because their quarrel was a personal affair and if the guests were to discover it; unnecessary stories would start floating around. He therefore, kept silent and came to sit with his guests.
Whilst sitting, the husband thought of a great idea. He thought to himself, that since his wife is not going to cook, he will approach the neighbours who are very accommodating people, and ask them to prepare a meal for the guests.
He went to this neighbours and told them that his wife is not feeling well (how could he tell them that her mood is ugly), so he asked them if they could please prepare a meal for his guests.
They readily agreed and asked him how people they should prepare for. He returned home satisfied that at least his guests will have a meal and his honour will be safeguarded.

After a short while the guests asked for some cold water. He went to fetch the water when he saw that his wife was crying bitterly. He thought o himself, this tigress and her tears! He asked what the problem was.
She started crying even more than before, and said, *“You should please forgive me.”* The husband realised that something must have come up, for this turn of events. He asked her to tell him why exactly she was crying.
She asked him to first forgive her and then she will relate to him the reason for her tears. He then told her that he has removed all ill-feelings from his heart relating to their argument and forgiven her.
She said, *“When you came to me and told me that guests have arrived and that I should prepare a meal for them, I told you that the food is for you and not for your guests. And then you went away. I then realised that our argument is between ourselves and that the guest is family also, and it is inappropriate that we let others in on our differences, so I decided to go and prepare a meal.*
When I went to the kitchen, I noticed that a white-clad person was taking out some flour from our flour-cupboard. I looked at this and was dumbfounded. This person then told me, ‘O lady! Do not be concerned. This share was your guest’s which was mixed in your own. But now since your neighbours will be cooking the meal for the guests, I am taking this portion over there.”

That right……………….!!!

The guests come later, but Allaah Ta`ala sends their food first.

Friends! From this incident we learn two lessons. Firstly that we should, at all cost, avoid arguing and fighting amongst each other, because this leads us to be deprived of many good deeds.
Secondly that we should never deem guests a burden. In fact, that home which entertains guests, has blessings and the help of Allaah Ta`ala.

PROPOSE A NAME

Read the following story carefully and with proper concentration and comprehension. Thereafter, propose a suitable name for it.

____

In a particular jungle there lived a colourful-feathered, beautiful but proud bird, on a tree. In the roots of that same tree, lived an ant. This ant was very pleasant-natured and always enquired after everybody, he was always jolly and would regularly visit the bird and enquire of its well-being, but the bird snubbed the ant.
"What comparison is there between us? Since we are neighbours, I reply to his salaam, otherwise why should I ever turn any of my attention to such an insignificant thing", said the bird to its companion, who remained silent.
One day a flock of birds came to the beautiful bird and said, *"Rain is imminent. All the birds are gathering food in their nests. You also join us and come along."*
"So early in the morning? I am still relaxing", was the reply.
An old owl said, *"This is not time to relax. It is the time for praising Allaah Ta'ala. Allaah Ta`ala grants blessing in the sustenance of those who seek it out from the early morning."*
The haughty bird commented, *"O big shot! You should be the last to advise us. You sleep the entire day. You should first practice what you preach."* Saying this, he slammed the door shut.

After some part of the day had passed, the bird awoke and was famished. It went out seeking food, but it so transpired that the entire day, it found not a seed to eat. It eventually sat down, tired on a wall. Suddenly, its eyes fell on a piece of bread. Without looking around, it pounced on the piece of bread. No sooner had it placed its beak on the bread when it realised that it had fell into a trap. It tried earnestly to escape the trap, but it could not. It stayed like this the entire day, and eventually fell unconscious.
When it opened its eyes, it realised that it was in a small cage. Beside it was a container with some food and water. But now, what hunger was there?

It now thought of all its friends and also of the advice of the wise owl. The bird now realised that there is strength and blessing in unity, etc., etc.
The bird cried day and night in its cage and begged forgiveness from Allaah Ta`ala for its pride and haughtiness and also for not listening to salient and wise advice. Like this it spent its life in regret.

One day, as the bird was sitting on its perch, it heard a small feint voice, *"Bird! How did you get here?"*
When the bird looked, it noticed its neighbour ant and started crying. *"Ant! My dear sister, please help me out of this. I am in great distress."*
The ant thought for a while and then said, *"Okay, you should do as I tell you. When someone comes to give you seeds, you should pretend to fall down unconscious. Then leave the rest to me. Do not fear; I am close at hand."*
Later in the day, when the bird's captor came to feed it, she feigned unconsciousness as soon as she heard the footsteps. When the captor saw this scene he became grieved and concerned, *"What has happened to my beloved bird?"*
Saying this, he placed both his hands into the cage to lift the bird. This was the moment the ant was awaiting, and it bit the captor's leg, hard.
"Ouch!" he screamed. As he did this, his hands loosened over the bird, which seized the opportunity and flew free and out into the open air. In this way, the ant had fulfilled its duty as a dutiful neighbour and assisted the bird to once again be set free in the jungle.

THE RESULT OF HAUGHTINESS

During the era of Hadhrat Umar (radhiallahu anhu), Jalbah ibn Aham Ghassaani, who was from the clan of Ghassaan, became a Muslim.
He was making tawaaf of the Kaabah during the season of Hajj, when a poor person was also with him. By mistake, this other person's feet caught onto the corner of Jalbah's loincloth (*lungi*), and it loosened. As Jalbah stepped forward, his loincloth fell off, rendering him naked.
Since Jalbah regarded himself as a great person and this other man was very poor, he was infuriated. He struck this poor man with such force, that his teeth broke.
This poor man laid a complaint to Hadhrat Umar (radhiallahu anhu) that Jalbah had broken his teeth. Hadhrat Umar (radhiallahu anhu) then called for Jalbah.

Friends! Take note that this was great test. A king was being summonsed in a case against a pauper. Anyway, Jalbah was brought to Hadhrat Umar (radhiallahu anhu).
After making the necessary enquiries, Hadhrat Umar (radhiallahu anhu) gave the pauper the consent to extract his retribution from Jalbah.
When Jalbah heard this, he came to Hadhrat Umar (radhiallahu anhu) with indignation and said, *"Ameerul Mu`mineen! What thing has made this normal peasant equal to me?"*
Hadhrat Umar (radhiallahu anhu) told him that in Islaam, the poor and wealthy are all equal. Hadhrat Umar (radhiallahu anhu) said, *"Since you had broken his teeth, your teeth will also have to be broken."*
Just have a look! This is the equality and justice in Islaam.
This was actually a test for Hadhrat Umar (radhiallahu anhu) who succeeded therein.
This was also a test for Jalbah. He had embraced Islaam with incorrect ideals and wrong concepts. It so appeared that he was unsuccessful in this test of his.
He asked for a day's grace.
Hadhrat Umar (radhiallahu anhu) said that this is possible if the complainant agrees. The poor man was soft-hearted and agreed. That night, Jalbah fled and joined up with the Romans. He thus renounced Islaam and had the ill-fortune of becoming a Christian.

See! His true aim and objective was not love for the True Deen. He gave up Imaan just to save face and preserve his 'honour' in this world.

GREAT EXAMPLES

There was once a prominent person who came to Hadhrat Moulana Gangohi (rahmatullah alayh). When it was mealtime, Hadhrat Gangohi (rahmatullah alayh) made the man sit beside him, because he was a prominent person after all. He noticed that some of the poor students sat away from the guest.
Hadhrat Moulana said, *"Friends! Why do you move away? Because some prominent person is sitting with me? Understand well, that you are just as honoured in my eyes and that honour has not been affected at all by his presence."*
He made all the poor students also sit down with him.

One day Moulana was conducting Hadith lessons, when the clouds gathered above. When the drops of rain started falling, the students all grabbed their Kitaabs, so as to save them from getting wet, sought refuge in the shade. They placed their kitaabs safely and returned to fetch their shoes.
When they returned to the courtyard, they saw Hadhrat Moulana gathering their shoes.

This incident demonstrates the humility and great rank of these personalities. He never regarded himself as any better than the next man. These are those personalities whose examples stood out as shining as the models they portrayed.

QUESTIONS REGARDING THE SAHAABAH (RADHIALLAHU ANHUM)

16. Which Sahaabi (radhiallahu anhu) was known as the *Shaa'ir* (poet) of Nabi (sallallahu alayhi wasallam)?
17. Which Sahaabi (radhiallahu anhu) was known as the initiator of *Nahw*?
18. Name the four women who fed Nabi (sallallahu alayhi wasallam) milk?
19. What are the names of the four most famous Sahaabah (radhiallahu anhum) of Nabi (sallallahu alayhi wasallam)?

RETRIBUTION

One man always used to insult and castigate a buzrug. The buzrug in turn would give this man money. When the man realised that the buzrug is granting his good favours, he ceased his insults. The buzrug also stopped giving him money. The man asked, *"Hadhrat, what is the meaning of this?"*
The buzrug replied, *"Since you had ceased giving me I stopped giving you."*

When Hadhrat Imaam Hasan Basri (rahmatullah alayh) heard that someone was making *gheebat* about him, he sent the man a tray of dates.

ALLAAH WILL SAVE ME

Once Nabi (sallallahu alayhi wasallam) was on a journey, it was mid afternoon so he (sallallahu alaihi wasallam) took some rest under a tree.
It so happened that at that time none of the Sahaabah (radhiallahu anhum) were close by. Nabi (sallallahu alayhi wasallam) hung his sword on the tree and lay down under it.
One of the enemies of Nabi (sallallahu alayhi wasallam) came to find out that Nabi (sallallahu alayhi wasallam) was resting under a tree and that he was alone. This person took advantage of the situation and came to where Nabi (sallallahu alayhi wasallam) was resting. When he got there he saw Nabi (sallallahu alayhi wasallam) resting with his sword hanging above him.
He tiptoed close to Nabi (sallallahu alayhi wasallam) and snatched the sword. He unsheathed the sword very quietly and stood in front of Nabi (sallallahu alayhi wasallam). When he was poised for action he awoke Nabi (sallallahu alayhi wasallam) saying, *"Who will save you from me?"*
Nabi (sallallahu alayhi wasallam) looked at him nonchalantly and with complete composure replied, *"Allaah!!!"* [Bukhaari Shareef, vol. 2 page 593]
A person who has no close relationship with Allaah Ta`ala will not have been be able to respond in this way.

Beloved children! Knowledge is the essence; otherwise even shaitaan can holler mere words and slogans.
The effect of Nabi's (sallallahu alayhi wasallam) words was that he started trembling, and he dropped the sword onto the ground.
Nabi (sallallahu alayhi wasallam) immediately turned, picked up the sword and said, *"Who is going to save you now?"*
When he saw Nabi (sallallahu alayhi wasallam) in this condition he was awestruck. He meekly replied, *"Only you can save me."*
Eventually Nabi (sallallahu alayhi wasallam) showed mercy, forgave him and let him go.
This is the effect of forbearance.

SURAH YAASEEN

1. You know that Surah Yaaseen is the heart of the Qur`aan Majeed. Can you tell which Parah Surah Yaaseen is in?
2. How many times does the word Allaah appear in Surah Yaaseen?
3. How many Rukus are there in Surah Yaaseen?
4. How many Aayats are there in Surah Yaaseen?
5. Show any one virtue of Surah Yaaseen.

PURE AFFECTION

This is an incident which occurred in Lucknow. An Aalim was on his way to the house of a water-bearer (a person who carries water). A wealthy person asked, *"Maulana, where are you going?"*
The Molvi Saheb said that he was invited for a meal by the water-bearer.
The rich man exclaimed, *"Lahaula wa la Quwwatta Illa billa! You will be ruined by partaking of a water-bearer's invitation."*
The Molvi Saheb said, *"Yes sir that's true."* He turned to the water-bearer and said, *"If you take him with you, then I will come along, otherwise I will also not join you."*
He grabbed hold of the wealthy man's hand and took him along. The Molvi Saheb devised this plan in order to show the treatment and sincerity of the poor.
Anyway, when they eventually reached, they saw that there were a few more water-bearers in attendance. When they saw him they all came forward out of respect.
The wealthy person never saw such affection and honour being displayed before in his life. Eventually the food came and the water-bearers served it with great dignity.
Finally the rich man had to concede, *"Maulana, truly I have seen today and realized that respect is not found in the homes of the wealthy, indeed it is found by the poor."*

TA'LEEM AND TARBIYAT

A king once entrusted his son to a teacher. One day he saw the teacher mounted on a horse and his son walking behind like an attendant. The king found this extremely distasteful and quietly summonsed the teacher. The teacher said, "*Sir, in a few days he will be king. He will be looked upon by the creation as a sovereign. If today he does not walk and run how then will he know at that time how it feels for others to walk?*
"Therefore I have made him to run (behind me) so that one day he may remember it and show mercy to others."

RESPONSIBILITY

Once Hadhrat Umar (radhiallahu anhu) was walking in the intense heat of the afternoon. Hadhrat Uthmaan (radhiallahu anhu) asked him, *"O Ameeerul Mu`mineen, where are you off to?"*
He replied, *"A camel has disappeared from the Baitul Maal, and I am in search for it."*
Hadhrat Uthmaan (radhiallahu anhu) commented, *"Why are you bearing such difficulties in this intense heat, when you can instruct someone else to search for it?"*
Hadhrat Umar (radhiallahu anhu) replied, *"O Uthmaan! The heat on the Day of Qiyaamah will be more severe than this."*

The battle of Yarmook was a great battle. When a messenger, riding a camel brought the glad tidings of conquest in this battle, Hadhrat Umar (radhiallahu anhu) who waited for hours outside everyday, in anticipation of news regarding this battle, ran to meet him.
Hadhrat Umar (radhiallahu anhu) asked him where he came from and he replied that he was from Yarmook. Hadhrat Umar (radhiallahu anhu) asked him news about the battle, but since this person

did not recognize him as he had no sign of Khilaafat apparent on him, he ignored Hadhrat Umar (radhiallahu anhu) and continued riding his camel. As they neared the city, the people recognized and greeted Ameerul Mu`mineen. Only then did this messenger realize his folly and he offered apologies.
Hadhrat Umar (radhiallahu anhu) said, *"All the steps which I took were for my Thawaab, hence there is no need for you to apologize."*

This was the condition of the Sahaabah (radhiallahu anhum)! We all know well what our condition is.

THE BAG OF GOLD COINS

It was early morning and everyone in the ship was running and causing a raucous and commotion. All the ship's passengers were gathered in one corner, and some were asking others what the hubbub was all about. The ship was huge and there were many men and women aboard. There was a great Aalim also on the ship and he also heard the upheaval. One man was crying bitterly on one side. People asked him the reason for his crying and he said that he was a poor man who had his entire life's savings in one bag, which was now stolen. He said that some scoundrel had stolen his bag which contained his entire life's capital. When people asked him the contents of the bag he said that he had 1000 Ashrifiyas (gold coins) therein.

One thousand Ashrafis is a huge amount of money and whoever heard that were astounded. Some people gathered and discussed the issue. The captain of the ship was called and he was apprised on the entire episode. He said that if the bag is on the ship, then it will be found. He said that he will search every passenger. This news spread through to all the passengers. There were men, women, children and old people on board. All of them were searched, but no results were yielded. The bag could not be found.
Everybody now turned onto the man who claimed that he lost the bag and they questioned him back and forth, thinking him to be a liar. Everyone was upset at him and for the entire journey they snubbed him.

In reality, this is what transpired--- this liar, when he boarded the ship was mulling amongst the passengers and he realised somehow or the other that the pious Aalim had a bag with 1000 Ashrafiyas. He therefore thought of this plan, hoping that when the people find the bag on the Aalim, they will think him to be the thief and give the money to the cheat. But alas! His plan seemed not to work, because the bag could not be found.

When the ship docked at the harbour, all the people alighted. This liar went up to the Aalim and asked him in confidence, *"You lied about having a bag of 1000 Ashrafiyas?"*
The Aalim replied, *"No, I did not lie. It is true I did originally have a 1000 Ashrafis in a bag."*
"Where is the money then?" asked the liar.
The Aalim replied, *"When I heard the commotion and realised that you had your sights on the money, I threw the bag into the sea."*
The man asked in astonishment, *"You threw 1000 Ashrafis into the sea?"*
"Yes!" replied the Aalim.
The man then said, *"But you have suffered a great loss, then?"*
The Aalim replied that the money meant nothing to him compared to having been called a liar and thief by the people. Since he was engaged in imparting the Hadith of Nabi (sallallahu alayhi wasallam), it was necessary that people not regard him as a thief or liar, otherwise no reliance would be placed on this narrations.

Now listen to who this Aalim was….

He was none other than Imaam Bukhaari (rahmatullah alayh)! This is that same Imaam Bukhaari (rahmatullah alayh) who has compiled the famous Hadith Kitaab, Bukhaari Shareef.

He who sacrifices for the Deen, Allaah Ta`ala rewards him handsomely.

SMALL BULB

The train was chugging along, and the smoke was billowing out. Raashid and Haamid were on their way to visit their uncle. Both of them were chatting away to wile away the time, when Haamid tossed and turned in such a way which indicated that he was restless.
"What is the matter?" asked Raashid
"I need to go to the bathroom," replied Haamid. After a little while he returned, with his face beaming with happiness. He held something in his hand.
"When I went to the bathroom I saw this little bulb lying around, so I thought to myself, since no one is watching I will take it and use it at home in the storeroom" , beamed Haamid.
Raashid said, *"This is plain and simple theft. Do you know that when you took out this bulb someone was watching you?"*
"The bathroom was so small, who else could have been there beside myself?" asked Haamid in astonishment.
"This is the exact same thing mentioned centuries ago by an old lady to her daughter when she told her that if we mix water with the milk the volume will increase…" Raashid said.
"Why do you bring old stories out now? One small little bulb and from where to where?" said Haamid in annoyance.
"These bygone anecdotes are there for our guidance and a lesson for us today. If you listen to the entire story then perhaps you will learn the lesson", said Raashid.
"If you are in the mood today to narrate an ancient anecdote then okay, continue. This will cut the boredom of the journey." said Haamid sitting up straight.
"This is an incident that occurred during the time of Hadhrat Umar (radhiallahu anhu), when he was the Khalifah of the Muslims", began Raashid. When Haamid interjected him and said, *"One small little bulb and the storing of goats milk! Why do you bring such comparisons?"*
"You sit quietly for a little while and listen", said Raashid
"As I was saying, Hadhrat Umar (radhiallahu anhu) was the Khalifah of the Muslims. One day according to his daily habit he was patrolling the streets, to see that everything was alright, when he came past a house and overheard the inmates speaking. Hadhrat Umar (radhiallahu anhu) listened carefully and came to realize that in this poor household, the old lady was telling her daughter to secretly mix milk with water. She told her daughter, 'The Khalifah Umar will not know about it.' This will increase our portion of the milk. In reply the daughter said, 'Mother! Whether Umar sees or not it does not matter because Allah Ta`ala is watching.
Hadhrat Umar Faarooq (radhiallahu anhu) was extremely pleased at the words of this young girl and …" continued Raashid, when Haamid again interjected, *"Enough, Enough! Raashid my mind was veiled. This incident has reminded me of an Aayat in the Qur'aan, which I had learned in my Islamiyaat studies, 'Indeed Allah knows what you do!'"*
Saying this, Haamid stood up from his seat and went straight back to the bathroom to replace the bulb from where he had taken it.

SUCH A SON

Imaam Ghazaali (rahmatullah alayh) was once asked by someone, *"Why do you look so sad?"*
He replied, *"I have now remembered my beloved mother's advice. Her advice has left me grieved. She told me, 'Son! Hold on firm to knowledge."*
Imaam Muhammad Ghazaali (rahmatullah alayh) was the real brother of Imaam Ahmad Ghazaali (rahmatullah alayh). Their father passed away when they were still young. Their poor mother

strived to rear them. She did her best to impart knowledge to them. Her husband had made a bequest before he passed away that she has the sons educated. She always remained in worry as to how she was to impart knowledge to them.
Her husband had a friend who was also aware of the bequest, but he was also a poor man. Nevertheless, the mother somehow or the other made some means and sent her sons for Deen knowledge. They were taught by the Kufa Aalim Ahmad (rahmatullah alayh) and the famous Aalim of Kharjaan, Abu Nasr Ismaili (rahmatullah alayh).

After having acquired some knowledge from Abu Nasr Ismaili (rahmatullah alayh), Imaam Muhammad Ghazaali (rahmatullah alayh) was on his way home, when he was accosted by some dacoits (highway robbers). They looted all his possessions. Whatever notes, etc. he had written during his student days was also all stolen by the robbers. He reached home empty-handed and narrated the incident to his beloved mother.
He told his mother about the kitaabs which he had lost and she said to him, *"Son! What knowledge was that which the robbers stole? Is that the knowledge I had sent you to learn?"*
Imaam Saheb was much grieved and went out in search for the robbers. Eventually he tracked them down and implored them to return his kitaabs. The leader of the robbers listened to him and said, *"Your mother has spoken the truth. You have learnt nothing! Here, take your kitaabs. I am giving it to you on your mother's request."*
His mother's words now sank into him, and now the words of the leader of the dacoits had the effect of entrenching it further.
Whatever he had written down, he memorised. This is how the plain knitter's sons became the Imaam of the time. He was listed amongst the Akaabir Ulama of all time. This mother left such a Faqeeh son, who had become a Road to Jannat.

RECOGNISE THE DIFFERENCE

There was once a king who had an intelligent Wazeer. There was great progress in this king's kingdom during the era of this wazeer. One day the wazeer became very ill and there was no visible cure for him. The king was extremely concerned as to where he will find another wazeer such as this, and he confided this to the wazeer.

The wazeer gave the king three puppets, which were exactly the same in size, weight and colour. Their feet, hands, eyes, ears, etc. everything was alike. There was no apparent difference between them.
The wazeer told the king, *"These three puppets are almost exactly alike. But there is a major difference between them. The person, who can make out this difference between them, should be made wazeer after me."* Then, quietly he confided in the king and told him what that difference was.
After the demise of the wazeer the king made an announcement that whosoever can tell the difference between the puppets, will be the next wazeer. Many people flocked from far and wide hoping to get this post. The people would come, examine the puppets, weigh them, measure them, etc. but none could tell the difference. They would all return without having succeeded. Like this many a day passed and none could tell the difference between the puppets. Now just look at the Qudrat of Allaah Ta'ala. Whoever He wishes, He grants honour and whoever He wishes He disgraces.
That person whose stages Allaah Ta`ala wishes to raise, He bestows understanding to that person. Such a person understands even something major to be simple matter.
One day it so happened that a man was passing by, and he heard the announcement of the king. He went and measured the puppets and found them to be equal. And then he started measuring each limb of each puppet and found them also to be all equal. He found no difference in their colour. He

then thought to himself that since all the puppets are exactly alike, what is the difference between them?
All of a sudden his gaze fell on an ear of one of the puppets. The ear had a hole in it and when he looked at the others he noticed that they too had holes in them. This person was now more surprised. He was about to put the puppets down, when Allaah Ta`ala inspired his heart. He blew into the ear of the one puppet and then the second and the third. He then jumped for joy and he told the king's courtiers that he understood the difference between the puppets. This message was conveyed to the king who called for the man. This news spread like wildfire that someone had found the difference between the puppets, so many people flocked to witness it.

Upon the order of the king this man brought the first puppet. He blew into its ear and said, *"Sir! This puppet is the best of all three. It is most valuable. Even if it is compared to jewels it will turn up more valuable."*
The king asked, *"What excellence is there in the puppet?"*
The man replied, *"See Hadhrat! When I blow into the ear of this puppet, the air goes to its stomach."*
The king asked, *"So what is so great about that?"*
The man said, *"Sir! This is valuable. This puppet is similar to that person, who when a secret is disclosed to him, then he keeps it in his stomach, and does not divulge it to anyone. Sir! That person who does not divulge a secret to all and sundry is a very valuable person. Such a person is respected by all and such a person is one to whom a king confides in and gives a huge salary."*
The king was very pleased with this answer, and asked him, *"Okay, show us which is the second best of them."*
The man then lifted another puppet, blew into its ear and the air emerged through the other. He then said, *"Sir! This is the second best puppet. This puppet is like that person who listens to something in one ear and lets it go out the other. Neither is there any fear of harm nor hope of benefit from such a person. Such a person has no real value. Whatever one wishes may be given to him, and for him it will be much."*

The king was pleased with this answer as well and then asked him regarding the third puppet. The man lifted the third puppet and blew into its ear and the air immediately emerged from its mouth. The man said, *"Hadhrat! This puppet is worthless. It is like that person, whom whatever is confided to him is immediately told to others. Such a person is the source of all arguments and fights. Such a person can never keep secrets and he causes much harm. He causes one to fight with another. He has scant regard for the honour and dignity of others."*

The king was extremely pleased with this and asked the man, *"Tell me, how you deduced all this? Many a great people studied, measured, weighed, etc. these puppets and none could reason what you have."*

The man replied, *"Sir! All this is purely from Allaah Ta`ala. If He does not instil something in the heart of man, then he will not know anything. You ask me how I came to know all this, Sir, I had also studied these puppets, weighed them, measured them, etc., etc., until eventually I also decided to put them down and go, when suddenly, I recalled an incident of Hadhrat Anas (radhiallahu anhu) when he was a youngster, and that opened my mind to the secret of the puppets."*
The king asked, *"What was that?"*
He replied, *"Once Hadhrat Anas (radhiallahu anhu) was playing with some other youngsters, when Nabi (sallallahu alayhi wasallam) came by and made salaam to him. He then sent him on an errand. Hadhrat Anas (radhiallahu anhu) took along time to accomplish the task. When he returned home, then his mother asked him the reason for his long absence. He told her that Nabi (sallallahu alayhi wasallam) had sent him on an important errand. She asked him what that important errand*

was. He told her that it was a secret. She said, 'Listen son! Never disclose the secret of our beloved Nabi (sallallahu alayhi wasallam) to anyone.'"

After narrating this incident of Hadhrat Anas (radhiallahu anhu), this man told the king, *"Sir! Ever since I heard of this incident I realised that to keep a secret is a great feat, and that to divulge a secret is wickedness. As I recalled this incident, Allaah Ta`ala opened up my mind to the secret of the puppets."*

The king then proclaimed, *"Truly, that is the difference between the puppets."*
Thereafter the king made that person his wazeer.

THE CURSE OF GAMBLING

The entire community was celebrating. Sheikh Barbar had won the 30 000 prize.
He was not a poor man, in fact, he was quite well off. He had a large shop, which was operating well. He was not in need of anything. But he continued purchasing prize bonds, hoping for the day when he wins. The entire village was involved in this sickness.
Now that he had won the 30 000, there was great excitement. When Sheikh Saheb first heard the news he was dumbstruck. His mind was not functioning. Slowly the news dawned in him. He partook of many sweetmeats and also offered to his friends and family.
After the news of this winning spread through the town, the townspeople went out and bought even more bonds, not realising that this was, after all, gambling and gambling was Haraam.
On the one side Sheikh Saheb himself went out and bought more and more bonds.

This tempo continued for some time in the village, until the townspeople heard some news. Everyone was astounded when they heard this news, which was: Sheikh Barbar was selling his shop.
Nobody could believe this news, as everyone though that he was very wealthy. He had recently won 30 000 in the bonds and his shop was always a thriving business. A few elderly people of the village went out to meet him, and he met them with deep gloom and despondency.
"Sheikh Saheb, what is this we have heard that you are selling your shop?"
"Yes, you have heard correctly." They all gave a deep sigh.
"But why, what has happened?" One person asked him.
"I am forced to sell, since I am deep in debt. I have no other alternative except to sell the shop."
Another one exclaimed in surprise, *"What are you saying? You have debt? But you were always wealthy and also just recently won 30 000 in prize money."*
"Yes it was so, but no more", he said with tears in his eyes.
"We don't understand what you are telling us."

"Let me tell you what has transpired, however I make one request that you convey this to the entire village…nay the entire city…nay, better still, to the whole country. There is no benefit in prize bonds, except destruction. What happened to my 30 000 prize money? I was possessed. I bought left right and centre, hoping for another win. And like this all my money was finished, and I won nothing again."
"O No!" they exclaimed, *"The full 30 000 is finished!"*
"Yes, that is what happened. In fact, even after that, I went and took loans too, and wasted this also. So now I have to fulfil those debts."
One villager asked him, *"What will you do after selling the shop?"*
"I am enveloped by darkness. Please do not ask me any further", implored Sheikh Saheb.
They all looked forlornly at him and said nothing further.

NOTHING IS GAINED WITHOUT EFFORT

It is the fifth month of the year and the schools are in their season of examinations. It was at its height and the school playgrounds were not in their splendour as before, whereas the Musaajid were more frequented by the students than before. All the students had their studies foremost in their minds be it day or night. There were those students who had made a concerted and steady effort throughout the year, whereas there were those who were now spending the entire nights staying awake and rueing their laziness throughout the year.
However, even this severe season did not have any effect on Ridhwaan, who had the same program and schedule as he had during the rest of the year. Although there was no one of Ridhwaan's class on the playing field, he nevertheless, teamed up with other irresponsible students and they kept themselves occupied with play.
He was a reckless student who spent much time watching television and whiling his time away. Ridhwaan's parents were unschooled, hence they were unaware of what their son was doing and did not realise his truancy. There was another student from Ridhwaan's class, Aftaab, who lived in the same locality as Ridhwaan. Not only was Aftaab Ridhwaan's classmate, they were also good friends. Aftaab was surprised and perplexed at this attitude of Ridhwaan, and one day he asked, *"O Ridhwaan! All the students are spending their time in their studies, but you don't seem to care much."*
"I have made my arrangements", was the reply.
"What type of arrangements? Let me in on it also. I am tiring myself learning", asked Aftaab enquiringly.
"Aftaab, tell me, what need is there for me to study? I will pass even without studying, and I will even gain some position", said Ridhwaan gloatingly.
"Without studying, how can anyone pass?" asked Aftaab.
"That now depends on your share, and not everyone is fortunate enough to be blessed", said Ridhwaan proudly.
"Tell me properly what you mean", said Aftaab impatiently.
"I know that you will not believe me, but nonetheless, I will tell you. One day I was on my way to tuition when I came pass a fortune-teller on the footpath, who called out to me. At first I was scared, but then, he called me endearingly, and I went closer. Immediately upon looking at me he said that my forehead is very bright and that I am a chosen person. He then took a parrot out of the cage and the parrot came forward and chose a paper from some papers which were laying there. He opened the paper, read it and told me that I am extremely fortunate. He told me that soon I am to receive very good news. When I asked him what type of news, he asked me to show him my hand. He looked at my hand for a long while and then drew some lines on a paper and told me, 'Blessed be you, boy! You will attain top position in the examination.'
I told him that I never attained position before, so how will I do so this year? The fortune-teller replied, 'Son! You don't worry about that. I will give you a taweez, which you should place on your arm, and then hatch what happens.'
I told him to quickly give me that taweez.
He told me, 'Son! I need to carry out a special act for this taweez, which is going to cost me a large sum of money. However, considering you are a student, I will only take 100 rupees from you', the fortune-teller told me with sympathy.
By chance, I had 100 rupees with me which I have saved up for something. However the words of the fortune-teller had such an effect on me that I gave him the money, took the taweez, and placed it on my arm. I now have no worries. If I find the time, I may study a bit. I am very certain that I will attain some high position or the other", explained Ridhwaan.

"Ridhwaan! What has happened to you? Are you out of your senses?" asked Aftaab, looking at him askance and with suspicion.

"Ridhwaan! Allaah Ta`ala has given you a brain to think and hands to work with. If you wish to pass the examinations and attain a position, then you need to study and make an effort. Without effort and striving nothing is gained. Have you not read the Aayat in the Qur`aan Majeed, 'and there is nothing for man, except with effort'?"[Surah Najm] Aftaab spoke to him and tired to make him understand.
"Aftaab, remember my words. None can change what has been predestined. That fortune-teller was a seasoned and well-experienced person. His taweez will most certainly have an effect. Therefore please close your lecture, now", said Ridhwaan.

When Aftaab saw that Ridhwaan would not see to reason, he decided to close the discussion and go and study for his own examinations. On the other hand, nothing changed with Ridhwaan. He continued with his careless attitude. When he felt like it he would open some Kitaab and scantily peruse it, otherwise he would continue with some other pastime. Like that the days passed and finally they came for their first paper. Since Ridhwaan had made no preparations, he understood nothing of what was in the question paper and everything seemed strange to him. But then he remembered the words of the fortune-teller and he consoled himself that he will attain some position or the other. He decided to at least write some answers and he completed a 3-hour paper in 1½ an hour. Like this he did for all the subjects and now waited for the results to see the position he had acquired.

On the day the results were to be announced, Ridhwaan had bath and dressed up neatly. He went to school happily and with full hope. In school the students were sitting still and nervously, but Ridhwaan was perky. When the time came for the results of Ridhwaan's class to be called out, he sat very still and expectedly. First they called the out the person who came fourth and it was not his name, so Ridhwaan thought to himself that there are still three positions left. They then called out the name of the person who came out third and it was not Ridhwaan. He consoled himself that two positions are still left. When the second position was called out and it was not Ridhwaan, then he was certain that he had now gained first position. He sat impatiently hoping they call his name quickly and so that he can collect his prize. When the name of someone else was called out, Ridhwaan felt as though someone dropped a brick on his head. His eyes were veiled in darkness. He looked, with great surprise and astonishment, when Aftaab walked away with the first prize in his hand.
Ridhwaan felt as if his whole life had caved in. When the teacher announced that Ridhwaan had failed, he felt the tears rolling from his eyes. His feet were like jelly and he walked home thoroughly dejected. How could he now show his face to his parents? How will he face up to his relatives? As he walked the Aayat which Aftaab had quoted him kept ringing in his ears, *"And there is nothing for man, except with effort."*

He thought to himself that had he not relied on the taweez of the fortune-teller and had he at least studied, then he may not have attained any position, but at least he would have passed.
As he trudged along, his eyes fell on the same spot on the footpath where he had met the fortune-teller. When he looked towards the place where the fortune-teller sat, he saw no trace of him. He ripped the taweez off his arm and flung it in that direction, making a firm and resolute intention, as he headed for home.
He made a firm resolution that he will work tirelessly for the next year and Insha-Allah Ta`ala, he will strive to attain some position through his effort.

HOW ARE YOU?

After the Battle of Uhud had completed, Nabi (sallallahu alayhi wasallam) instructed Hadhrat Zaid bin Thaabit (radhiallahu anhu), *"Seek out Sa`ad bin Rabi` Ansaari, and when you find him, convey my salaams to him. Tell him that the Rasool of Allaah Ta`ala asks how he finds himself?"*

Hadhrat Zaid (radhiallahu anhu) says that he sought out Hadhrat Sa`d (radhiallahu anhu). He found him to be bleeding profusely and he was in the throes of death. He had suffered over 30 sword wounds. When he conveyed the message of Nabi (sallallahu alayhi wasallam), Sa`ad (radhiallahu anhu) said *"May peace be on Nabi (sallallahu alayhi wasallam) and you also. Please give this message to Nabi (sallallahu alayhi wasallam), 'O Rasool of Allaah Ta`ala! I am at this moment sniffing the scent of Jannat.' You must also convey this message to the Ansaar that if any difficulty afflicts the Rasool of Allaah Ta`ala, and any of them sees this, that it, they are alive, then they must realise that they will have no excuse by Allaah Ta`ala."*
Saying these words, he passed away.

انا لله و انا اليه راجعون

It has been reported in another narration that Hadhrat Sa`ad (radhiallahu anhu) said, *"Convey my salaams to the Rasool of Allah Ta`ala and tell him that may Allaah Ta`ala bestow him goodness from me and the entire Ummat. He had shown us all the Path of Haqq."*
When the message of Hadhrat Sa`ad (radhiallahu anhu) was conveyed to Nabi (sallallahu alayhi wasallam), he said, *"May Allaah Ta`ala shower him with mercy. He was the well-wisher of Allaah Ta`ala and His Rasool, in life and in death."*

THE STORY OF A NECKLACE

Qaadhi Abu Bakr bin Muhammad Bakhdaadi states that once a wealthy person of Baghdad intended going for Hajj and he made an announcement that whosoever wishes to go for Hajj should join him, and that he would attend to all expenses, but not for the return trip.
Qaadhi Saheb states that at that time his condition was not very good, as he was on the verge of poverty, but he decided to go for this Hajj and not worry about the return trip. Whatever will happen, will happen.
He says that after the Hajj, people started for their homes, and remained behind in the Haram. Neither did he have any food, nor any money. He was suffering from severe hunger and the Haram was empty. All the people had returned to their homes and perchance his eyes fell on a silk bag which was lying on one side. It appeared to be of good quality and expensive.
He opened it and found a most beautiful pearl necklace. He says that he never saw such a beautiful necklace his entire life. He thought this to be a blessing from Allaah Ta`ala and decided to keep the necklace for himself. Not long thereafter, an old man was going around announcing the loss of his bag. He described the bag and its contents. He promised to give the person who finds it 500 dinars. He showed the money. Qaadhi Saheb thought to himself that he should return the bag, since he did require the money, so as to alleviate his hunger and return home. He therefore called the old man and returned the bag to him.
The man was ecstatic and gave many duas and also gave the money as he had promised. Qaadhi Saheb immediately refused to take the money realising that the bag was an amaanat by him and that he *had* to return it. He could not take any recompense for it and hoped for reward from Allaah Ta`ala.
Qaadhi Saheb continues, *"After a few days I decided to undertake a sea-journey. I hoped to find a job as a deck-hand and in this way my journey, food and necessities will be seen to. I finally reached the docks and spoke to a ship-captain and found a job as a cleaner aboard the ship. I make shukr to Allaah Ta`ala and began my work. I became engaged in my duties.*
It so happened that Allaah Ta`ala willed the ship to be beset by a sever storm. The ship was split asunder and all the crew, passengers and cargo were drowned. I managed to find a piece of wood and kept afloat for a number of days. All thanks to Allaah Ta'ala, there was a strong wind, which swept me in one direction. I had no idea in which direction I was travelling and whereto. Allaah Ta`ala willed that I be swept to a shore where some people were staying. I was shivering with severe cold and immediately I landed on the ground I made shukr to Allaah Ta`ala. I saw a Musjid nearby and went towards it. I came and sat down in the Musjid and it was the time of Fajr Salaat. Some people came for Salaat. They were all new Muslims and none of them could recite Qur`aan

Majeed. They asked me if I could recite Qur`aan Majeed, and Alhamdulillah, I replied in the affirmative and they made me lead the Salaat.
After the Salaat, the people were extremely pleased and they started learning Qur`aan Majeed from me. After some time, it transpired that, through the Grace of Allaah Ta`ala, there was not a single man, woman or child who had not learnt Salaat and Qur`aan Majeed from me. I found great comfort there. A home, money and all I needed. They then asked me if I knew how to write. I replied in the affirmative and they asked me to teach them to write. They started bringing their children to me and for a period of time, I taught them to write. In this way, I had acquired a small fortune. I was in good spirits. In all this while these people had not asked me about my condition - who I was, where I came from or how I came to be there.
One day, I was sitting in my home when some people came to me and said that there was an orphan girl in the locality and that she had quite an amount of wealth and possessions. They asked me to marry her. I refused, but they persisted. I eventually had to accede to their request.
After I had made Nikah with the girl, I went to her and to my utter astonishment and surprise she had around her neck the very same necklace which I had found in the Haram Shareef. My eyes were fixed on the necklace and I was lost in thought. The people around me asked me what the problem was and why I was staring at the necklace rather than my bride. I eventually told them the entire episode regarding the necklace. They all recited in one loud voice such that the earth shook.
I then asked them if all was alright. They said that the old man to whom I gave the necklace, was a resident of their village. He had gone for Hajj and upon his return he told them that in all his life he met one very honest and generous person who had found his necklace and returned it without accepting recompense. He had made dua to Allaah Ta`ala that if at all possible Allaah Ta'ala, must make that this man be married to his daughter. He left this world with this one strong desire.
His dua was accepted in this way and his daughter did get married to this very person.
When I heard this, I also shouted Takbeer at the top of my voice.
I remained with these people for some time. Allaah Ta`ala bestowed me with two sons, who, after the demise of their mother, inherited the necklace. After my sons also passed away, I was eventually the heir to the necklace. Finally, I took all my possessions and finally returned to Baghdad.
I sold the necklace for 1000 dinars and all the wealth you see around you is the result of that very necklace. The blessings of which remain with me till this day."

THREE THINGS

Once Nabi (sallallahu alayhi wasallam) was sitting in a gathering with his four close companions at his side, he (sallallahu alaihi wasallam) said, *"I love three things of this world... perfume, a good wife and Salaat."*

After listening to this, Hadhrat Abu Bakr Siddique (radhiallahu anhu) said, *"O Rasool of Allaah Ta`ala! You have spoken the truth. I also love three things of this world… to look at your countenance, to spend my wealth in your Path and that my daughter is in your Nikah."*

Then Hadhrat Umar (radhiallahu anhu) spoke, *"O Siddique! You have spoken the truth. I also love three things… To enjoin right, forbid evil and old clothes."*

Then Hadhrat Uthmaan (radhiallahu anhu) spoke, *"O Umar! You have spoken the truth. I also love three things… feeding the hungry, clothing the naked and recitation of the Qur`aan Majeed."*

Then Hadhrat Ali (radhiallahu anhu) said, *"O Uthmaan! You have spoken the truth. I also love three things… entertain the guests, fasting in the heat and using the sword on the enemy."*

Then Hadhrat Jibraeel (alaihis salaam) came and said, *"O Rasulullah (sallallahu alayhi wasallam)! If I were from amongst the worldly people, then I would have also loved three things… guiding the*

lost ones, assisting my needy family and having affection for those poor people who spend their time in ibaadat.
Allaah Ta`ala also says that He loves three things of His slaves…Spending according to one's means, crying over one's sins and adopting patience at the time of poverty."

Now let us look at all these beloved things once more:
Perfume, a good wife, Salaat, looking at the countenance of Nabi (sallallahu alayhi wasallam), to spend one's wealth in Nabi's (sallallahu alayhi wasallam) Path, to have your daughter in the Nikah of Nabi (sallallahu alayhi wasallam), to enjoin right, forbid evil, old clothes, feeding the hungry, clothing the naked, recitation of the Qur`aan Majeed, to entertain the guests, fasting in the heat, using the sword on the enemy, guiding the lost ones, assisting one's needy family, having an affection for those poor people who spend their time in ibaadat, spending according to one's means, crying over one's sins and adopting patience at the time of poverty.

A GREAT TRADER

A fast horseman was on his way to Makkah Mukarramah. His hair was dishevelled, eyes bloodshot and his face showed signs of grief. It appeared that he was searching for his caravan and that he desired to reach his destination quickly. He was looking this way and that, asking if the people saw a certain caravan going in a particular direction. He then raced off again. He eventually gained sight of his desired caravan and his face gleamed with happiness. He rode up to a certain person on the caravan and asked, *"Did you buy clothes from the famous agent Ahmad bin Tabeeb?"*
"Yes!" replied the man and he looked enquiringly at this stranger.
The man said, *"In reality the matter is as follows, when my agent sold the clothes and gave me the money, I asked him who he sold the clothes to. He replied to a traveller. I asked him whether he had shown the defect to the buyer and Ahmad replied that he had forgotten to mention the defects. When I heard this I was grieved and scolded him. Ahmad apologised and told me that he did not do it on purpose and whatever has happened is over, there is nothing he can do now. He promised to be more careful in future. I made enquiries about your whereabouts and eventually came to find out where you resided. When we eventually traced you, you had already left for Makkah Mukarramah. I hired a fast horse and made haste to meet up with you and tell you about the defect in the material."*
The traveller looked at this great trader and tried to fathom that he had travelled so far and undergone so much of difficulty just to inform him of the defect in the cloth. He remained silent for some time and eventually asked, *"Tell me, the money which I had paid your agent, do you have it with you?"*
"Yes!" came the reply, *"Here please have it."*
The traveller took the money and threw it far away. He then took out other money from his purse and gave the trader. The astonished trader asked him why he threw the money away, to which he replied that it was counterfeit.
I was a non-Muslim until now, that I have seen your honesty that you undergo such difficulty just to show a defect in a cloth. This great trader's name was Khareef (rahmatullah alayh).

This incident is not only for the traders but a lesson for all Muslims, where we can learn to conduct our lives in honesty and good character.

THE ANSWERS TO THE QUESTIONS REGARDING THE SAHAABAH (RADHIALLAHU ANHUM)

1. Hadhrat Baaqoom Rumi (radhiallahu anhu)
2. Hadhrat Najaashi
3. Hadhrat Umar bin Hazam (radhiallahu anhu)

4. Hadhrat Huzaifah (radhiallahu anhu)
5. Hadhrat Umme Sulaim (radhiallahu anha)
6. Hadhrat Waasilah bin Shuraik (radhiallahu anhu)
7. Hadhrat Mu`eeqab bin Abi Faatimah (radhiallahu anhu)
8. Hadhrat Abu Hurairah (radhiallahu anhu)
9. Hadhrat Saalim Maula Abu Huzaifah (radhiallahu anhu)
10. Hadhrat Ummul Aiman (radhiallahu anha)
11. Hadhrat Abdur Rahmaan ibn Auf (radhiallahu anhu)
12. Hadhrat Abbas (radhiallahu anhu) ibn Mutallib
13. Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Umar (radhiallahu anhu)
14. Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu), Hadhrat Abdullah ibn Umar (radhiallahu anhu) and Hadhrat Abdullah ibn Masood (radhiallahu anhu)
15. Hadhrat Lubaaba binti Haarith (radhiallahu anha)
16. Hadhrat Hassaan bin Thaabit (radhiallahu anhu)
17. Hadhrat Ali (radhiallahu anhu) or Hadhrat Abul Aswad bin Umar (radhiallahu anhu)
18. Hadhrat Aaminah, Hadhrat Thuwaibah (radhiallahu anha), Hadhrat Halimah Sa`diyah (radhiallahu anha) and Hadhrat Ummul Aiman (radhiallahu anha)
19. Hadhrat Uwaimir (radhiallahu anhu), Hadhrat Salmaan (radhiallahu anhu), Hadhrat Ibn Mas`ood (radhiallahu anhu) and Hadhrat Abdullah bin salaam (radhiallahu anhu).

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